PRĀCYAVĀṆĪ

Contributions of Muslims to Sanskrit Learning

Vol. II



KHĀN KHĀNĀN ABDUR RĀHIM

(1557 A.D.-1630 A.D.)

And

CONTEMPORARY SANSKRIT LEARNING

(1551-1650 A.D.)

By

PROF. DR. JATINDRA BIMAL CHAUDHURI
PH.D. (London), Kāvyatīrtha.

Secretary, Sanskrit Siksha Parishat, Govt. of West Bengal; Formerly Principal, Govt. Sanskrit College, Calcutta; Professor and Head of the Department of Sanskrit, Presidency College, Calcutta, and Lecturer, London University.

CALCUTTA

1954

Rs. 5/-

Rupee one extra
for Rexin Binding.

Published by
Dr. J. B. Chaudhuri
PRACYAVANI-MANDIR
(Institute of Oriental Learning)
3, Federation Street, Calcutta-9.

Available at :—

PRACYAVANI MANDIR
3, Federation Street, Calcutta-9

DASGUPTA & CO.
54/3, College Street, Calcutta

CHUCKERBUTTY CHATTERJEE & Co.
15, Bankim Chatterjee Street, Calcutta

SANSKRIT PUSTAK BHANDAR
38/2, Cornwallis Street, Calcutta

ORIENTAL BOOK AGENCY
15, Shukrawar, Poona

POONA ORIENTAL BOOK HOUSE
330-A, Sadashiv Peth, Poona

MOTILAL BANARSI DAS
Po. Box 75, Chawk, Banaras City

CHOWKHAMBA SANSKRIT SERIES OFFICE
Banaras City

MEHAR CHAND MUNSHIRAM
P. B. No. 1165, Nai Sarak, Delhi

Printed by:— Sri D. P. Mitra, Elm Press, 63, Beadon Street, Calcutta, Sri Jogesh Chandra Sarkhel, Calcutta Oriental Press Ltd. 9, Panchanan Ghosh Lane, Calcutta, & Sri Upendra Mohan Biswas, I. N. A. Press, 173, Ramesh Dutt Street, Calcutta.

PREFACE

I have great pleasure in presenting the lovers of Sanskrit Learning with the present work Khān-i-Khānān Abdur Rahim and contemporary Sanskrit Learning. Khān-i-Khānān was himself a Sanskrit and Hindi Poet. He not only contributed to Sanskrit and Hindi Literature but also helped and inspired many others to contribute to this Literature. Such a historical figure burning with the fire of love for the propagation of Learning is rare indeed. We have endeavoured to give a pen-picture of Khān Khānān through Sanskrit sources that have been brought to light here for the first time. The Bibliography will show these in details.

The second part of this work shows graphically how Sanskrit Learning developed during the period 1551-1650 A.D. The subject-list at once reveals that Sanskrit Learning developed during this period in all its branches immensely. India was at that time resplendent with Logicians (Naiyāyikas), Rhetoricians, Philosophers, Smārtas (Law-givers), Poets, and so on. Reasons for this have already been stated in pp. 81-88.

The Kheṭa-Kautuka is really a curious specimen of a scientific work being composed in a mixed language *viz.* Sanskrit-Persian. Though Khān-i-Khānān himself knew many such works in this form, unfortunately, these are rarely extant. The beauty of this work lies in the fact that though for the sake of metre, Persian words have at times been used

in a slightly altered form, they do not mar the rhythmic grace of the verses. The meaning also is very clear. His obvious purpose was to popularise such works in his time both amongst Hindus and Muslims.

Works of this type, Sanskrit treatises composed by Muslim scholars and purposely written in Sanskrit-Persian, at once reveal the main aim of the authors *viz.* development of a Cultural unity between the Hindus and Muslims. Instances may be multiplied for showing that Hindus and Muslims in those days lived very peacefully side by side, in a really fraternal manner.

The Khān-Khānān-carita of Rudra Kavi is edited here for the first time from a single available Manuscript. Khān-Khānān's interests in Hindu Astrology will further be revealed by the passages quoted from the Jātaka-paddhaty-udāharaṇa which is also being separately edited by me in the Prācyavāṇī Sanskrit Text Series. So far known, no Sanskrit-Persian work has as yet been translated into English; the translation of the Kheṭa-Kautuka is probably the first book to be so translated. The inherent difficulty here is in rightly understanding both the Persian and Sanskrit Texts, particularly in metrical form, where original words are not infrequently used in a slightly or altogether altered form. The Vocabulary of Persian-Urdu words in Appendix B will, I hope, prove to be of great interest to many lovers of Oriental Learning who are interested both in Sanskrit as well as Persian, to the Linguists in particular.

Thanks are due to the authorities of the India office, Bhandarkar Oriental Research Institute, Baroda Oriental Research Institute and other Mss. Libraries for kindly lending me their invaluable Mss. for my use. I am particularly grateful to Prof. Kishorimohan Maitra, Curator of Mss., Islamic Section, Asiatic Society, Calcutta and formerly, Head of the Dept. of Arabic and Persian in the Dayalsingh College, Lahore, for kindly helping me to unravel the meaning of some intricate Persian words.

Last but not least, our grateful thanks are due to the Government of India for very kindly bearing half the cost of publication of the present work.

CONTENTS

SUBJECTS PAGES

PART II

CHAPTER I

KHAN-I-KHANAN ABDUR RAHIM

AND

CONTEMPORARY SANSKRIT LEARNING

(1557 A.D.—1630 A.D.)

PART I.

CHAPTER I.

LIFE OF KHAN KHANAN

Nawab Khān-i-Khānān was born in Lahore in Saṃvat 1613 *i.e.* 1557 A.D. His father was Bairām Khān Khān-i-Khānān and mother the youngest daughter of Jāmā Khān Mewāti. Bairām was brought up in the court of Humāyun right from his early boyhood and gradually became a great favourite of the Emperor. Bairām proved his heroic metal in the battle of Kanauj. He greatly helped Humāyun in the restoration of his lost kingdom. Bairām's tactfulness and sound statesmanship, indomitable valour and unflinching devotion endeared him much to the Moghul rulers. Humāyun was so pleased with him that he was not only left with the charge of teaching Akbar in his boyhood but also with that of administration of his kingdom as the regent of Akbar.

Bairām Khān was very true to his undertaking and expanded the kingdom by defeating the enemies of Humāyun. But in course of time, Akbar began to interfere with his administration which led to Bairām's revolt. Bairām Khān was, as a consequence, ordered to leave the country for Mecca under the pretext of a pilgrimage. On his way to Mecca, Bairām landed at Pātan where he was assassinated by an old foe. Abdur Rahim was at that time 4 years of age. Akbar brought the widow of Bairām and young Abdur to his court and himself took the charge of the education of Abdur Rahīm. Abdur Rahīm was very intelligent and within a short period, learnt Arabic, Persian, Turki, Hindi and Sanskrit.

Through the mediation of Akbar, Abdur Rahīm was married to Māh Bānu Begum, sister of Khāne Azam. After the conquest of Gujrat, Abdur Rahim got Pātan as a Zaigir from the emperor as a token of his valour. His merits were duly recognized and Abdur was again ordered to join the fight against Mewar. For two years he stayed in Ajmere and brought about the defeat of Mewar. As a reward, Akbar gave him a higher post than Mir Arj. Soon after he was appointed Subadar of Ajmer

and Fort Ranthanbhore was also kept under his charge. After some time Akbar appointed him Tutor of Prince Salim. During this time he translated the "Bakyāt Bābrī," written in Turkish, into Persian. Highly pleased at this, Akbar now presented him with the whole District of Jaunpur.

During the conquest of Gujrat, Sultan Mujaffar was made a captive. He somehow managed to escape from the prison and revolted. Though Rahim had under him a much smaller army, still on account of his superior skill, tact and valour, he defeated Mujaffar. This success brought Abdur Rahim great fame, and Akbar presented him with *five thousand Mansab* and gave him the post of Khān-i-Khānān, an exalted post once held by his father Bairām Khān. Soon after this, Akbar presented him with the Zaigir of Jaunpur and offered him the highest post in the Mughal Empire—the post of Vakil, that was kept long vacant since the death of Todar Mull for want of a suitable person.

In spite of the short time at his disposal, Rahīm translated the "Tujke Bābrī," Autobiography of Bābar in Turkish, into Persian. He read this out to Akbar on his way back

from Kashmir and Kabul. Rahīm was again sent out for the conquest of Sind. This time also he was victorious and got Multan from the Emperor as *Zaigir*.

Soon after Khān Khānān and Prince Murād were entrusted with the duties of checking the revolution in Ahmednagar in the Deccan; but they fell out with each other. Khān Khānān was successful this time as well but his quarrel with the Prince became a source of torment to him. Rahīm is reported to have collected a sum of Rupees seventy-five lakhs after the conquest of Ahmednagar but this, too, brought him no joy in its train. The death of his Begum at this time made him further disconsolate. At this time Khan-Desh became a Subah; Sultan Danyal was posted as Subadar and Khān-i-Khānān as its Dewan. Khān Khānān gave his daughter in marriage with Daniyal.

There was a revolt in the Deccan after the death of Akbar in 1605 A. D. Malik Ambar made a conquest of Auraṇgabad and subsequently, of Ahmadnagar. Jahangir ordered Sahzada Parvez and the Khān-Khānān to proceed in war against Malik Ambar. Parvez, however, did not pull on well with the Khān Khānān. They were defeated and Khān Khānān was made

responsible for this defeat. Khān Khānān, however, put down the revolts in Kanauj and Kalpi and went again to the Deccan. This time he was accompanied by his eldest son Shāh Nawāj Khān who defeated Ambar Malik outright. Soon after Shahzada Khurm was also sent to the South. The revolts in Golkunda and Bijapur were brought under control. Khān Khānān became the Subadar of Khandesh, Berar and Ahmednagar. His grand-daughter was given in marriage with Shah Zahan. Badshah made a present of seven Thousand *Mansabs* on his arrival at the court.

Khān Khānān's eldest son was a confirmed drunkard and died as a consequence; another son of Khān Khānān, too, died at this time. Khān Khānān had now to face a sworn enemy in Nur Zahan who was supporting the cause of Parvez. Khān Khānān's post was now given to Mahābat Khān. Shah Zahān and Khān Khānān revolted and Zahangir sent Parvez against them. Khān Khānān in the meantime tried to become friendly with Mahābat Khān, as a consequence of which Khān Khānān was arrested by Shah Zahān. Khān Khānān was thus a real friend of neither Parvez nor Shah Zahān. The Emperor Zahangir, however,

intervened and brought about a temporary peace amongst these contending parties.

Soon Nur Zehan became displeased with Mahābat Khān as well. Mahābat Khān revolted and Khān Khānān was now entrusted with the task of bringing him under control. Mahābat Khān arrested Emperor Zahangir as well. Khān Khānān was at this time SEVENTY-TWO YEARS OLD. He died in 1686 V. S. i. e. 1630 A. D. in Delhi and as such exempted by Providence from pursuance of further unpleasant tasks.

In spite of great outwardly successes, Khān Khānān's life was not a happy one. All his four sons died during his lifetime. His stars were in the ascendent during the rule of Akbar ; bad luck for him began from the commencement of the rule of Zahangir. As a son of Bairām Khān and one who was trained in the court even from childhood, there was no other way out for him than participating in the weal and woe of his royal patrons. By temperament, he was really ill-suited for the upsurge of a royal life. He was a scholarly person and used to engage himself constantly in literary pursuits. His royal engagements and the duties of his exalted position, however, constantly drifted him otherwise. The death of his Begum and all his four sons

(one son assassinated) also left him disconsolate towards the end of his life.

Khān Khānān was fabulously rich, no doubt, but at the same time, he was very well-known for his gifts. He was a very great patron of learning and like his great Master Akbar, he too, hardly discriminated between a Hindu and a Muslim. On the other hand, his great love for Sanskrit Learning and Hindī was responsible for drawing him very close to all the great Hindu poets of the age, viz. Tulsīdāsa, Sūradāsa, Matirāma, etc.

It is his literary pursuits and achievements that have made him immortal.

He was the patron of Gaṅgā, Prasiddha, Maṇdana, Sant, Lakṣmīnārāyāṇa, Bāṇa and many other Hindu poets ; they have all acknowledged sincere and heart-felt gratitude to him. *Rahim is reputed to have made a present of 36 lakhs of rupees to Ganga for composing a Chappai.* Kes'ava composed the Jahangir-candrikā as an aid for the coaching of Alak Bahadur,son of Abdur Rahīm. Even the Barve Rāmāyaṇa of Tulasīdāsa is said to be an outcome of Rahīm's great inspiration imparted to Gosvāmin Tulāsī Dāsa.

CHAPTER II.

WORKS OF RAHIM

(Hindi and Sanskrit)

1. दोहावली (Dohāvalī). Rahīm is reputed to have to his credit a Satsai, but this has not as yet been traced.

2. नगरशोभा (Nagara-s'obhā), consisting of 142 Dohās.

3. बरवे नायिकाभेद (Barve Nāyikā-bheda). Composition in Barve was very dear to Rahīm; Tulsīdāsa is said to have adopted the Barve Form for his composition after the Barves of Rahīm, on the instruction of Rahīm himself.*

Rahīm's love for Barve is manifest from the following couplet :—

कवित कह्यो दोहा कह्यो, तुलै न छप्पय छन्द ।
विरच्यो यहै विचार कै, यह बरवै रसकन्द ॥

Rahīm's Barves are reputed to be the best in Hindī Literature, just as Sūra's Padas, Vihārin's Dohās and Tulasī's Cauphais are the very best in Hindi Literature. Barves of Rahīm are composed in Abadhī Hindī ; Barve cannot be composed in Vraja Bhāṣā.

---

* See the Biography of तुलसीदास by बाबा वेणीमाधव
कवि रहीम बरबै रचे, पठके मुनिवर पास ।
लखि तेई सुन्दर छन्द में, रचना कियेउ प्रकास ॥

Though called Nāyikā-bheda, the work deals with both the heroes and heroines.

4. बरवे (*Barve*). The style of this work is superior to that of the Barve Nayikā-Bheda.

5. मदनाष्टक (Madanāṣṭaka), composed in mixed Sanskrit and Hindī, in the Sanskrit metre Mālinī. The earliest record of this sort of mixed composition appears to be a verse by S'rīkaṇṭha, recorded in the S'ārṅgadharapaddhati of S'ārṅgadhara, composed about 1360 A.D. (see my पद्यामृततरङ्गिणी, p.c×ci.) We quote this verse here :—

नूनं बादल[1] छाइ खेह[2] पसरी[3] निःश्राणशब्दः खरः
शत्रुं पाडि लुटालि तोडि हनिसौं एवं भणन्तुग्रद्भटाः ।
झूठे गर्वं भरामघालि सहसा रे कन्त मेरे कहे
कण्ठे पाग निवेश जाह शरणं श्रीमल्लदेवं प्रभुम् ॥[4]

Nārāyaṇa Bhatta in his commentary on Kedāra Bhatta's Vṛtta-ratnākara (वृत्त–रत्नाकर) composed in 1602 शकाब्द i.e. 1580 A.D. gives the following example[5] of mixed composition :—

हरनयनसमुत्थज्वाल वह्नि(?) जलाया
रतिनयनजलोघैः खाक[6] वाकी वहाया ।

(1) Cloud (2) Sky (3) Coming (4) See verse No. 555 of the S'ārṅgadharapaddhati, ed. by Peter Peterson, Bombay, 1888, p. 87. This verse by S'rīkaṇṭha Paṇḍita has been quoted as an example of Bhāṣā—Citra. (5) This is included in the Madanāstaka of Rahim. 6. Ashes

तदपि दहति चेतो मामकं क्या करौंगी
मदन शिरसि भूयः क्या वला आन लागी[6] ॥

The Mādanāṣṭaka consists of eight verses of the above pattern and the Rahīm-kāvya two.

6. फुटकरपद (*Phutkar Pada*). It appears that Rahīm composed a work called Rasa-pañcādhyāyī, which is not available to-day. Two Padas from this work have been quoted in the Bhaktamāla.

7. शृङ्गारसौरठा (*Sṛngāra-soraṭhā*). Probably, this is a part of Rahīm's Satsai.

8. रहीम-काव्य (*Rahīm-kāvya*). This contains verses composed in a mixed language Hindī and

---

6. The date of composition of the commentary by Nārāyaṇa is given as follows :—

याति विक्रमशके द्विखषड्भू (१६०२) सम्मिते सितगकार्त्तिकरुद्रे ।
ग्रन्थपूर्तिसुकृतं किल कुर्मो रामचन्द्रपदपूजनपुष्पम् ॥

Nārāyaṇa has quoted the above as an example of **भाषासङ्कर,** after having given an example of the admixture of Sanskrit with Kānyakubja-bhāṣā. He also opines with reference to the same context :—**एवं गौडादिभाषासु तत्तत्सङ्करे चोदाहरणानि ज्ञेयानि ।** Nārāyaṇa does not mention the name of Rahīm by name as the author of the verse **हरनयनसमुत्थ :** etc. but he mentions it to be a composition representative of an admixture with **म्लेच्छभाषा ।**

Sanskrit. The verses are more or less detached from one another. This work exhibits a beautiful linguistic combination that is representative of the peaceful social life of Hindus and Muslims alike. For details, see the section on Rahīm as a Sanskrit Poet.

9. खेट-कौतुक (*Kheta-Kautuka*). This is an astrological work composed in the same form of language as in 8 above. For details, see *below*—Kheta-Kautuka of the Nawāb Khān Khānān.

CHAPTER III.

INFLUENCE OF SANSKRIT LITERATURE UPON RAHIM.

There is no doubt that all Hindī Poets of outstanding merit such as Sūra, Tulasī, Kes'ava, Vihārin, Senāpati, etc. were more or less indebted to Sanskrit Poets. Hindī Poets had to master Sanskrit Metrical and Rhetorical Literature for their own pursuit and naturally, they were much influenced by the Master minds of Sanskrit Literature. Rahīm was no exception to this; he was much influenced by Sanskrit rhetorical Literature as his works Barve Nāyikā-bheda, etc. show. The influence of Sanskrit Poets upon Rahīm will be well-exhibited further from a comparative study of the parallel couplets quoted below :—

The pitiable condition of a separated lady has been delineated by Rahīm in his Dohā after the pitiable lamentations of Sītā in the As'oka Forest.

Rahīm's Dohā

रहिमन इक दिन वे रहे, बीच न सोहत हार।
वायु जो ऐसी बह गई, बीचन परे पहार॥

Sanskrit Couplet

हारो नारोपितः कण्ठे मया विश्लेषभीरुणा ।
अधुना त्वावयोर्मध्ये सरित्-सागर-भूधराः ॥

(2) Rahīm censures outright a supplicant in a Dohā which is a literal paraphrase of a Sanskrit couplet :—

Dohā

रहिमन याचकता गहे, बड़े छो ह्वै जात ॥
नारायण हू को भयो, बावन आंगुर गात ॥

Sanskrit S'loka

याचना हि पुरुषस्य महत्त्वं नाशयत्यखिलमेव तथाहि ।
सद्य एव भगवानपि विष्णुर्वामनो भवति याचितुमिच्छन् ॥

(3) Rahīm advises avoidance of evil company in a Dohā after a Sanskrit s'loka :—

Dohā

रहिमन नीच प्रसंग ते, नितप्रति लाभ विकार ।
नीर चुरावै संपुटी, मारु सहत घरियार ॥

Sanskrit S'loka

सच्छिद्रनिकटे वासो न कर्तव्यः कदाचन ।
घटी पिबति पानीयं ताड्यते झल्लरी यथा ॥

(4) The Goddess of Fortune, i. e., Lakṣmī is censured for her inconstancy. A Sanskrit Poet

attributes this to the old age of her husband. She, a paragon of beauty, should have been given in marriage by her father to an young man for her happy dalliance :—

Dohā

कमला थिर न रहीम कहि, यह जानत सब कोय ।
पुरुष पुरातन की बधू, क्यों न चला होय ।।

Sanskrit S'loka

यद्वदन्ति चपलेत्यपवादं नैव दूषणमिदं कमलायाः ।
दूषणं जलनिधेर्ह्यभवत्तद् यत् पुराणपुरुषाय ददौ ताम् ।

(5) The great are never bereft of greatness in weal or woe; they exhibit the same nature at all times, just as the sun or moon, the two greatest luminaries, are red both during their rise or setting time :—

Rahīm's Couplet

यो रहीम सुख दुःख सहत, वडे लोग सहि साँति ।
उवत चन्द जिहिं भाँति सों, अथवत ताहि भाँति ।।

Sanskrit S'loka

उदये सविता रक्तो रक्तश्चास्तमने तथा ।
संपत्तौ च विपत्तौ च महतामेकरूपता ।।

(6) Rahīm in one of his Sorathes advises complete disassociation with a wicked fellow;

friendship or enmity, with such a person is bound to bring in its wake great calamity just as a charcoal burns the hand when hot and blackens it when cold :—

Rahīm's Soraṭhā

ओछे को सतसङ्ग, रहिमन तजहु अंगार ज्यात ।
तातो जारे अङ्ग, सीरे पै कारो करे ॥

Sanskrit S'loka

दुर्जनेन समं सख्यं प्रीतिं चापि न कारयेत् ।
उष्णो दहति चाङ्गारः शीतः कृष्णयते करम् ॥

(7) In a beautiful Sanskrit verse, the sea is ridiculed for its inability to quench the thirst of a traveller for which the latter is to seek for the favour of a well :—

Rahīm's Dohā

धनि रहीम जलकूप को, लघु जिय पियत अघाय ।
उदधि वड़ाई कौन है, जगत पियासो जाय ॥

Sanskrit Verse

हेलोल्लासितकल्लोल धिक् ते सागर गर्जितम् ।
तव तीरे तृषाक्रान्तः पान्थः पृच्छति कूपिकाम् ॥

(8) Rahīm in a beautiful verse advocates supplication only to the great, the lofty ; for,

people longing for water dig out the course of of a river, though dry :—

Rahīm's Couplet

रहिमन दानि दरिद्रतर, तऊ जाँचिबे जोग ।
ज्यों सरितन सूखा परे, कुँआ खनावत लोग ।।

Sanskrit Verse

साधुरेवार्थिभिर्याच्यः क्षीणवित्तोऽपि सर्वदा ।
शुष्कोऽपि हि नदीमार्गः खन्यते सलिलार्थिभिः ।।

(9) Rahīm is of opinion that evil company cannot divorce one from his inner good qualities just as the sandal tree, though infested with poisonous snakes, is free from poison, i. e., is not itself poisonous :—

Rahīm's Dohā

जो रहिम उत्तम प्रकृति, का करि सकत कुसंग ।
चन्दन विष व्यापत नहीं, लपटे रहत भुजंग ।।

Sanskrit Couplet

विकृतिं नैव गच्छन्ति सङ्गदोषेण साधवः ।
प्रावेष्टितं महासर्पैश्चन्दनं न विषायते ।।

(10) Rahīm in a beautiful Dohā advises cutting up all connections with evil-doers as their associates always become entangled for crimes committed by them, e. g. it is Rāvaṇa who stole

away Sītā but the Sea had to pay the penalty for it—it was tied up by Rāmacandra as a consequence of its close contact with Rāvaṇa :—

Rahīm's Dohā

वस कुसङ्ग चाहत कुसल, यह रहीम जिय सोस।
महिमा घटो समुद्र की, रावन बस्यो परोस।

Sanskrit Verse

दुर्वृत्तसंगतिरनर्थपरंपराया
हेतुः सतां भवति किं वचनीयमत्र।
लङ्केश्वरो हरति दाशरथेः कलत्रम्
आप्नोति बन्धनमसौ किल सिन्धुराजः ॥

Thus, a large number of the Dohās, Sorthes or Barves of Rahīm shows that Rahīm was very greatly influenced by Sanskrit Poets. Himself a Sanskrit Poet, he was undoubtedly a great admirer of Sanskrit Learning; and it is in the fitness of things that, in his own writing, a great love and admiration for Sanskrit Poets would be exhibited and his composition, too, would betray the great influence exerted by them upon him.

Rahīm's bounteous nature and mastery over Sanskrit Language are both exhibited from many stories that have passed into legends.

One runs as follows. Once Jagannātha Tris'ulin recited a verse before Rahīm purporting that an influential person is worth nothing unless he molests his enemies, renders his friends service and extends to his intimates constant hospitality. Rahīm at once replied in a Sanskrit verse meaning that when in power, a man must render sincere service to all irrespective of friends or foes; otherwise, he is simply a worthless person :—

Jagannatha Tris'ulin's Verse

प्राप्य चलानधिकारान्, शत्रुषु मित्रेषु बन्धुवर्गेषु ।
नापकृतं नोपकृतं न सत्कृतं किं कृतं तेन ॥

Rahīm's reply

प्राप्य चलानधिकारान्, शत्रुषु मित्रेषु बन्धुवर्गेषु ।
नोपकृतं नोपकृतं नोपकृतं किं कृतं तेन ॥

Kes'avadāsa, Gaṅga, Sant, Harinātha, Tārā Kavi, Mukunda, and many other Hindu Poets showered upon Rahīm sincere praise for his great love for Indian civilization and Culture.

CHAPTER IV.

SANSKRIT WORKS OF RAHIM

1. Rahim Kāvya

आनीता नटवन्मया तव पुरः श्रीकृष्ण या भूमिका
व्योमाकाशखखाम्बराब्धिवसुवत् (?) त्वत्प्रीतयेऽद्यावधि ।
प्रीतस्त्वं ननु चेन्निरीक्ष्य भगवन् स्वप्रार्थितं देहि मे
नो चेद् ब्रूहि कदापि मानय पुनस्त्वेतादृशीं भूमिकाम् ।।

Translation. In order to please you, Lord Srīkrisṇa, I have, uptil now, acted 84,00,000 lakhs of times in different roles before you (i.e have undergone 84,00,000 births). If you are pleased, O Lord, kindly grant me my prayers, after scrutiny. Otherwise, tell me off and do not drag me into any such acting any further.

Rahīm also wrote a Chappaya on the above context which is quoted here :—

कबहुँक खग मृग मीन कबहुँ मर्कट तन धरिके ।
कबहुँक सुरनर असुर नाग मेष आकृति करिके ।।
नटवत लखि चौरासि खाँग धरि धरि मैं आयो ।
हे त्रिभुवन के नाथ रीझ को कछू न पायो ।।
जो हो प्रसन्न तो देहू अब मुकतिदान माँगू विहँस ।
जो पै उदास तो कहहु हमि मत धर रेन र खाँग अस ।।

Verse 2

रत्नाकरोऽस्ति सदनं गृहिणी च पद्मा
किं देयमस्ति भवते जगदीश्वराय ।
राधागृहीतमनसेऽमनसे च तुभ्यं
दत्तं मया निजमनस्तदिदं गृहाण ॥

Trans. What can I give you, the Lord of the universe, whose abode is the sea and whose house-keeper is Lakṣmī (herself). Rādhā has, (however), stolen your mind; so you, without mind, may please accept my mind which I have (already) offered you.

Verse 3

अहल्या पाषाणः प्रकृतिपशुरासीत् कपिचमू-
र्गुहोऽभूच्चाण्डालस्त्रितयमपि नीतं निजपदम् ।
अहं चित्तेनाश्मा पशुरपि तवार्चादिकरणे
क्रियाभिश्चाण्डालो रघुवर न मामुद्धरसि किम् ॥

Trans. Ahalyā was a stone; the army of monkeys animal by nature; Guha a Caṇḍāla; all of the three were acceptable to your holy feet. I am a stone in heart; an animal with regard to worshipping you, and similar other matters; a Cāṇḍāla in my acts. O illustrious one of the family of Raghu (Rāmacandra), (though I am a combination of all the three) why do not you come to my rescue ?

Verse 4

यद् यात्रया व्यापकता हृता ते
भिदैकता वाक्परता च नुत्या ।
ध्यानेन बुद्धेः परता परेश
जात्याऽजता क्षन्तुमिहार्हसि त्वम् ॥

Trans. O Lord! I have destroyed your all-pervasiveness by(ordaining for)pilgrimage,(Your) Oneness by my (sanction for worship of many Forms), (Your) indescribability by laudatory hymn (stuti), (Your) unintelligiblity by (endorsing) meditation, (Your) absence of births by (admitting of) births ; (So) I pray for your pardon.

Cf. the following verse :—

रूपं रूपविवर्जितस्य भवतो ध्यानेन यद्वर्णितं
स्तुत्याऽनिर्वचनीयताऽखिलगुरोर्दूरीकृता यन्मया ।
व्यापित्वञ्च विनाशितं भगवतो यत्तीर्थयात्रादिना
क्षन्तव्यं जगदीश तद्विफलतादोषत्रयं मत्कृतम् ॥

Verse 5

दृष्ट्वा तत्र विचित्रितां तरुलतां, मैं था गया बाग मे
काचित्तत्र कुरङ्गशावनयना[1], गुल तोड़ती थी खड़ी ।
उन्मद्भ्रूधनुषा कटाक्षविशिखैः, घायल किया था मुझे ।
तत् सीदामि सदैव मोहजलधौ, हे दिल शुकारो गुज़र् ॥

Trans. Having noticed there varieties of trees and creepers, I went to the garden ; some gazelle-

eyed damsel, on her legs, was plucking flowers. She pierced me (through the heart) with the arrows of her side-glances (shooting out from) her captivating bow-like brow. So I am always pining in the sea of illusion. O mind ! be thankful for such a pass.

Verse 6

एकस्मिन् दिवसावसानसमये, मैं था गया बाग़ मे
काचित्तत्र कुरङ्गबालनयना[1], गुल् तोड़ती थी खड़ी।
तां दृष्ट्वा नवयौवनां शशिमुखीं, मैं मोह मे जा पड़ा
नो जीवामि विना त्वया शृणु प्रिये, तू यार कसे मिले ॥

Trans. One evening I had been to the garden when some damsel possessing(as beautiful eyes as those of) an young deer, on her legs, was plucking flowers. Having seen her in the prime of her youth, the moon-faced one, I fell into a swoon. O dear one, I cannot live without you ; listen, how can I get you ?

Verse 7

अच्युतचरणतरङ्गिणि शशिशेखरमौलिमालतीमाले ।
मम[2] तनुवितरणसमये हरता देया न मे हरिता ॥[3]

I. v. r. नयनी ।   2. v. r. त्वयि ।

3. This verse is attributted to Daraf khan of Bengal ; v. 2 of Gangā-stuti, Bṛhat-stava-kavaca-mālā by Avinas'acandra Mukhopādhyāya, 10th ed. pp. 509—510.

Rahīm's Dohāvali begins with a verse with the same idea :—

अच्युतचणतरङ्गिणि, शिव-सिरमालतीमाल ।
हरि न वनायो सुरसरी, कींजो इंदव-भाल ॥

Trans. O rivulet flowing at the feet of Acyuta, the jasmine-garland on the forehead of S'iva (bearing the moon on his forehead), during the time of the disposal of my body, kindly give me *Haraship* and not *Hariship* [i. e. I desire you as my (loveliest) decoration on my forehead and not as one flowing by the feet].

2. MADANASTAKA*

His Madanāṣṭaka also bears a preponderating stamp of Sanskrit. In some version, the verse "दृष्ट्वा तत्र विचित्रितां तरुलतां" etc. is also included in the मदनाष्टक। The other verses in it of the same type are :—

(१)

वहति मरुति मन्दं मों उठी राति[1] जागी
शशिकरकर लागे सेजको छोड़ भागी[2]।
अहह विगतः(?) स्वामी मैं करुं क्या अकेली[3]
मदन शिरसि भूयः क्या बला आन लागी ॥

(२)

विगतघननिशीथे चाँद को रोशनाई
सघनघननिकुञ्जे कान्ह वंशी बजाई।
सुतपतिगतनिद्रा स्वामियाँ छोड भागीं[4]
मदन शिरसि भूयः क्या वला आन लागी।

---

* Two different versions of the Madanastaka are available.

1. V.r. रात। 2. V.r. सेल ते पैन बागी। 3. V.r. क्या कवों में अभागी। 4. V.r. भागी।

(३)

हरनयनहुताशज्वालया जो जलाया[1]

रतिनयनजलौघैः खाख बाकी वहाया।

तदपि दहति चित्तं मामकं क्या करौंगी

मदन शिरसि भूयः क्या बला आन लागी ॥

(४)

हिम रितु रतिधामा सेज लोटौं अकेली

उठत विरहजाला क्यौं सहौं री सहेली।

इति वदति पठानी मद्मदांगी विरागी[2]

मदन शिरसि भूयः क्या वला आन लागी ॥

---

1. V.r. हरनयनहुताशज्वालया भस्मिभूत।
2. V.r. चकितनयनबाला तत्र निद्रा न लागी।

3. THE KHETA KAUTUKA OF NAWAB KHAN KHANAN

The Kheta-Kautuka of Nawab Khān Khānān is an astrological work. Kheta means 'Graha' or planet, and their Kautuka or influence upon human being in fashioning their destiny is the subject-matter of the work.

In 1830 S'aka i. e., 1908 A. D., the Laksmī-Venkates'vara Press, Bombay, published the work. It is by no means a critical edition and really, full of mistakes of all sorts, e. g., the second pāda of V. 2 is metrically defective. The commentator in Hindī explains a word "Aham-buddhi" in the commentary which makes the sense as well as the metre all right. The editor appears to have ignored the importance of the commentary or in any case, has not closely verified the readings of the commentary with those of the text.

The astrologers assert that the movement of the planets on the Rās'i-Cakra clearly indicates the fate of a human being and an expert in this

science can exactly foretell on calculations what is in store in future for the person in question.

There are 12 *Rās'is* which the planets are to traverse and their period of rotation varies a good deal ; thus, the sun is said to have traversed the whole Cakra in course of a year as he takes a month to pass through each Rās'i. Thus, the moon stays 2¼ days, Mars (Maṅgala) one and a half months, Budha 18 days, Brihaspati one year, S'ukra or Venus 28 days, S'ani or Saturn two and a half years and Rāhu and Ketu 1½ years in each Rās'i ; and so they take 27 days, one and half years, seven months six days, twelve years, eleven months six days, thirty years, and eighteen and eighteen years respectively in passing through the whole Zodiac. This is how they normally move but allowances have to be made for their speedy or slow movements and the periods of their stay in particular Rās'is vary accordingly.

This Rās'i-Cakra is supposed to be the ordainer of human fate. The Lagna as determined during the birth-time of a particular individual serves as the key-note to all calculations. Lagna is known as the Tanu-sthāna of the newly-born baby ; its physical development, etc., also depend upon this. The figure immediately after the

the Lagna is known as the Dhana Sthāna, the third one as the Bhrātṛ-sthāna and so on. These twelve Rās'is are called the Dvādas'a Sthānas or Bhāvas of the babe.

The Kheta-Kautuka contains in 99 verses the Bhāva-Phalas of the twelve Rās'is. Again, allowances must be made for varying results in accordance with the strengthening or weakening outlook of the planets. It is only natural that their influence under all circumstances cannot be just the same.

Besides, in the last 25 verses, 25 Rāja-yogas, or lucky combinations of planets have been dealt with. They point out the particular planetary situations which are bound to bring about good luck in due course. They may even forecast Kingship under extremely favourable planetary combinations.

Though the work is composed in Sanskrit, it abounds in Persian words. We rarely come across such works now-a-days but Nawab Khān Khānān tells us that it was no uncommon feature in those days; many of his predecessors wrote in a sort of mixed language—Sanskrit interspersed with Persian words :—

फारसीयपदमिलितग्रन्थाः खलु पण्डितैः कृताः पूर्वैः ।
सम्प्राप्य तत्पदपथं करवाणि खेटकौतुकं (?) पद्यम् । ॥२॥

We cite here a few examples :—

यदि भवति जलादुल्कल्कको मौतखाने
सततमहितभाषी गुह्यरुक् स्त्रीसुखोनः ।
मुतफकिरबदामे जोहरी सोऽथ जख्मी
कमफहममनः स्याल्लागरोऽसृग्विकारैः ॥३४॥

If the planet Maṅgala or Mars is in the eighth house or Rās'i, the person in question talks rudely, suffers from venereal diseases and proves wretched from the point of view of conjugal love. He indulges in worrying for nothing but remains alert all along. Further, he suffers from sores, lacks intelligence, and becomes physically weak owing to anaemia, itches or similar diseases.

Here the word Jalādulkalkaka means Mars ; Mautakhāna means the eighth house on the Zodiac ; Jauhari an expert ; Jakhami with a wound ; Kamphaham a man dull in intellect.

तवंगरश्चात्मजसौख्ययुक् स्याद्दानाग्रणीभूपप्रियस्सिपाही ।
सर्दारकः पाकदिलो दवीरुल्कल्को यदा याप्ति-
मकान-गः स्यात् ।।४९।।

If the planet *Mercury or Budha* stays in the *eleventh* house on the Zodiac, the person in question becomes wealthy, famous for fighting, a leader and endowed with a golden heart.

Here the Persian word Dabīrulkalka means Budha or Mercury, Yāptimakān means eleventh house, Tabaṅgar rich, Sipāhī a soldier, Sardāraka a leader, Pākadila endowed with a golden heart.

गाफिलो बहुपराक्रमयुक् स्यान्मानवः परुषवाक् च बखीलः।
पाल्को भवति श्रेष्ठजनानां मुश्तरी यदि बिरादरखाने ।।५३।।

If the Jupiter or Brihaspati is in the third astronomical house, the person in question tends to become idle, but exertive in nature, talks rudely, is niggardly in expenses but at the same time, cares for the maintenance of the greatest..

Here Gāphila means idle, Bakhila miser, Mus'tarī Jupiter and Birādarakhān third house (on the Zodiac).

Then we give two examples in this connection from the section on Rājayoga :—

यदा मुश्तरी कर्कट वा कमाने यदा चश्मखोरा
जमी वासमाने।
तदा ज्योतिषी क्या लिखे क्या पढेगा हुवा बालका बादशाही
करेगा ।।१४।।

If *Jupiter or* Bṛhaspati be in the Karkaṭa house or the house of wealth and S'ukra be in the tenth place, then that particular babe need not await for the decision of the astrologer (literally

what would the astrologer read or write for him ?), he is bound to become a King.

यदा चश्मखोरा भवेद् हप्तखाने शशी दोस्तखाने
मिरीखोऽथ नक्रे ।
सुरत्(?)कमालो नरो दीनदारो गनीमप्रहन्ता जहानप्रचण्डः ॥२३॥

If the blind (rather one-eyed) planet, i. e., S'ukra or Venus be in the seventh house and the moon be in the house of the friend i. e. the fourth house and Mars be in the Makara Rās'i, then the person in question obtains fame and beauty, develops a holy temperament, destroys hostile army, and becomes very majestic.

Here the words Cas'amkhorā, i.e., blind, Hapta standing for Sapta, Dostakhānā meaning the house of the friend, Mirīkha or Mars, Surat, Kamāl, Dīnadār, Ganīma and Jahān are Persian words, used freely in a work in Sanskrit—evidently, for popularising astrology to people at large.

These Rāja-Yoga verses exhibit a preponderance of Hindusthānī Words. This is probably purposed ; people with an inherent tendency to know about their furture affluence are likely to appreciate these verses more in their mixed colloquial garb than otherwise.

We have a fairly big literature on the ordinations of planets upon Human Destiny passing under the names Kheta-siddhi, Kheta-Kutūhala, etc. This is an important Literature that developed with rapid strides during Muslim Rule in India. Unfortunately, modern scholars have been till now apathetic to this interesting subject; but it is now time when some of the leading works on the subject as mentioned below be criticially edited and properly studied so that we may have a real and unfailing peep into an unknown, and apparently mysterious, new world :—

1. खेट-कुतूहल by सुरजित् ; 2. खेट-कर्म by भास्कर, 3. खेट-कृति by राधव, 4. खेट-चिन्तामणि ; 5. खेट-तरङ्गिणी ; खेट-पञ्चाङ्ग ; 6. खेट-पीठमाला by आपदेव ; 7. खेट-प्लव by काशीराज ; 8. खेट-बोध by कोणेरिन् ; 2. खेट-भूषण by रामचन्द्र ; and 10. खेट-सिद्धि by दिनकरभट्ट ।

Amongst these works the Kheta-kautuka of Nawab Khān Khānān is of outstanding merit. Further details about this literature and the relative importance of the Kheta-kautuka will be found in my work Muslim Patronage to Sanskrit Learning, Vol. II. We, however, edit here only the Text, and also give the Translation of it with notes in Appendix I.

अथ खेटकौतुकम्

[नवाब खानखान आब्दुर रहीम विरचितम्]

यत्पदपङ्कजरेणोः प्रसादमासाद्य सर्वभुवनेषु ।
प्रणमामीष्टसुमूर्ति तामहममराः प्रभुत्वमपि यान्ति ॥१॥

फारसीयपदमिलितग्रन्थाः खलु पण्डितैः कृताः पूर्वैः ।
सम्प्राप्य तत्पदपथं करवाणि खेटकौतुकं[1] पद्यैः ॥२॥

अथ लग्नस्थसूर्यफलम्—

लग्नगः समशखेटस्तदा नागरः कामिनीदूषितो दुष्प्रजो वै यदा ।
पण्यरासारतो राशिभीजान्गतो मानहीनोऽथ हीर्ष्यां विदृष्टिः पुमान् ॥३॥

द्वितीयभावस्थसूर्यफलम्—

यदा चश्मखाने भवेदाफतावस्तदा ज्ञानहीनोऽथ गुस्सर्वमुद्दाम् ।
सदा तङ्गदिल्शाख्तगो द्रव्यहीनः कुवेषो गदी स्याद् वेहोशो[2] दिवासाम् ॥

---

(1) The vesse is composed in Giticchandas, having 30 mātrās (12+18) iu the first half and 30 mātrās in the 2nd half (12+18). The metre, as at present, is defective—there are only 17 mātrās instead of 18. "Kheṭa-kutūhalam" makes the metre perfect.

(2) The metre in this verse is Bhujanga-prayāta. The 4th Pāda is defective ; "bihośo" in stead of behośo would make it all right.

तृतीयभावस्थसूर्यफलम्—

यदा सम्शखेटस्तृतीयस्थितो नेककर्दानिरोगो हि शीरींसखुन्[3] ।
सदा मोदते रम्यसीमन्तिनीभिः सवारो धनाढ्यो हि निःकोपशन्[4] ॥५॥

चतुर्थभावस्थसूर्यफलम्—

यदा मादरागारगः सम्शखेटः सुखी नो हि शंसः परेशानकः स्यात् ।
सदा म्लानचित्तोऽथ वेश्यारतो वा तथा जायते बेखुशी हिर्जगर्दः ॥६॥

पञ्चमभावस्थसूर्यफलम्—

अक्लखाने यदा सम्शखेटस्तदा मानवो मानहीनः सदा जाहिलः ।
स्वल्पसङ्गप्रजश्चौर्यचिन्ताधियुग् गुरुस्वरो धर्मकार्ये सदा काहिलः ॥७॥

षष्ठभावस्थसूर्यफलम्—

यदा मर्जखाने भवेदाफताबो जलीलो गनी खूबरोहं अवाचः ।
सदा मातृपक्षोद्धृतस्यायलब्धिर्निरोगो नरः शत्रुमर्दी तदा स्यात् ॥८॥

सप्तमभावस्थसूर्यफलम्—

यदा सम्शखेटः स्मरस्थानगश्चिन्तया व्याकुलो ना भवेत्कामुकः[5] ।
सदा क्षीयते कामिनीभिर्महावञ्चको युद्धभूमौ चलोजम्बरः[6] ॥९॥

अष्टमभावस्थसूर्यफलम्—

यदा सम्शखेटो भवेन्मौतखाने मुशाफिर्विशे क्षुत्तृषापीडितो हि ।
सदोद्योगहीनो महालागरः स्वीयदेशं विहायान्यदेशाटनः स्यात् ॥१०॥

नवमभावगतसूर्यफलम्—

रवौ वेषखाने प्रसिद्धः सुखी मानवश्चान्यवित्तैरलं शोभते ।
विघ्नवृन्दैर्युतो मातृपक्षात् सुखं नो धनाढ्यो यदा जायते वोक्वगः ॥११॥

(3-6) Metre defective.

दशमभावस्थसूर्यफलम्—

रवौ शाहखाने धनाढ्यो वफारस्तदा मोदते वाजिवृन्दैः सुखी च ।
महीपान्तिकी नेककिर्दा सुशीलो जमीले पितुः सौख्यमल्पं भवेद्वै ॥१२॥

एकादशभावस्थसूर्यफलम्—

यदा याफ्तिखाने भवेत्सम्शखेटः सुवेषो धनी वाहनाढ्योऽल्पशीलः ।
सुयोषः शुभौकाः सिपाही सलाही सविर्गीतगाने सुनेत्रोऽपि शिर्दार् ॥

द्वादशभावस्थसूर्यफलम्—

यदा खर्चखाने भवेत् सम्शखेटस्तदा कम्रनिर्मानहीनो नरः स्यात् ।
अहल्खर्चकः सत्क्रियो वा शरारत्पनाहः सदा पीड्यतेऽङ्गेषु रोगैः ॥१४॥

इति तन्वादिभावस्थसूर्यफलम् ।

अथ लग्नस्थचन्द्रफलम्—

जवर्कशार्यदाङ्गगस्तवङ्गरः सुरूपवान् ।
सुधीः सुखी नरो भवेद्विलोमगश्च तन्न हि ॥१५॥

द्वितीयभावस्थचन्द्रफलम्—

कमर्यदा धनालये धनी दमी प्रियंवदः ।
विदूषको नरो भवेद्बलान्वितो यकी नरः ॥१६॥

तृतीयभावस्थचन्द्रफलम्—

कमर्विलाधशालये नरो हि वा मुरौवतः ।
सदा बली च साविरः सुकर्मकृद्यदा भवेत् ॥१७॥

चतुर्थभावस्थचन्द्रफलम्—

कमर्यदाम्बुगेहगः सखी मुकर्रवः प्रभुः ।
भवेन्नरश्च मज्लिसी तदा बुधः सुभाग्यवान् ॥१८॥

पञ्चमभावस्थचन्द्रफलम्—

कमर्यदेन्नगेहगः स गुल्फरू भवेन्नरः ।
बलान्वितो हि पादकी नदिल्पिशर्मकानगः ॥१९॥

षष्ठभावस्थचन्द्रफलम्—

काललो विपक्षपक्षपीडितो हि बद्शकल् ।
लागरः कमर्भवेद्रिपौ यदा नरः सरुक् ॥२०॥

सप्तमभावस्थचन्द्रफलम्—

जन्मकामगः कमर्यदा भवेन्नरो भृशम् ।
गुल्फरू यशी गनी यशः करोत्यहर्निशम् ॥२१॥

अष्टमभावस्थचन्द्रफलम्—

उमर्गृहे कमर्यदा नरो भवेत्सदाऽऽमयी ।
बहिर्जगुर्द गुम्सवर्व देशमुक् च निर्दयी ॥२२॥

नवमभावगतचन्द्रफलम्—

नशीबखानगः कमर्नु ईशसंज्ञकं नरम् ।
मुतम्मविल्व आमिलं सिकम्युकं करोति वै ॥२३॥

दशमभावस्थचन्द्रफलम्—

कमर्यदा गृहाश्रितो हि हुम्जवारकं नरम् ।
तवङ्गरं च कामिलं करोति वै च साविरम् ॥२४॥

एकादशभावस्थचन्द्रफलम्—

धनाधिपश्च खूबरू सखी सुबुद्धिपुङ्गरः ।
शिरींसखुन् विदूषको भवेद्यदा कमर्भवे ॥२५॥

द्वादशभावस्थचन्द्रफलम्—

व्ययालये कमर्यदा भवेत्किरीह चश्मखन् ।
विरोधनश्च खिश्मनाप्यकीर्तिमान् हि बख्रघः ॥२६॥

इति चन्द्रफलम् ।

अथ लग्नस्थमङ्गलफलम्—

यदि भवति मिरीखो लग्नगः खिश्मनाक्स्या-
द्रुधिरप्रभवरोगैः पीडितो मुफ्लिसश्च ।
सकलजनविरोधी हासिलो लागरो ना
जनुषि खलु वियोगी दारपुत्रैर्हमेशः ॥२७॥

द्वितीयभावस्थमङ्गलफलम्—

यदि भवति मिरीखश्चश्मखाने बेहोशः[5]
सुतधनसुखदारैर्वर्जितः शूरगः स्यात् ।
नसनयमुतफक्किर्हीनशक्तिर्बदर्दः
खलजन मबुद्धिर्मानवः कर्जदारः ॥२८॥

तृतीयभावस्थमङ्गलफलम्—

जरशुतुरजदाहिर्दलतम्बूकनातैः
सहजविमतिरोगैः संयुतोऽसंयुतश्च ।
यदि भवति मिरीखः खूबरो वा मुखैइल्
वजरफिवरसंज्ञः स्याद्विरादग्र् हे ना ॥२९॥

---

(5) This should be बिहोशः for the sake of metre.

चतुर्थभावस्थमङ्गलफलम्—

पदकरजविराड्वै नो तनूत्थं सुखं च
समरधरधरायां धैर्ययुन्धी धनीनः ।
खरयुशानक बेदर्द् कर्जमन्दो हमेशः
प्रभवति च मिरीखो दोस्तखाने नरश्चेत् ॥३०॥

पञ्चमभावस्थमङ्गलफलम्—

कमफहमतदाना अक्लखाने मिरीखः
पिशरजर वजीरन्नेस्त दरखानये स्यात् ।
अनिलकफजरोगैर्व्याकुलो बेमुरौवत्
गुसवर बद-अक्लश्चोदरव्याधियुक् स्यात् ॥३१॥

षष्ठभावस्थमङ्गलफलम्—

रिपुजनपरिहन्ता ख्वूबरो हम्जवान् स्या-
ज्जशनजरजलालैर्युङ् नहेवानजातः ।
यदि भवति मिरीखो मर्जखाने कदर्दान्
कृतकुलजननोखो मातृपक्षे कुठारः ॥३२॥

सप्तमभावस्थमङ्गलफलम्—

कमशहवत किर्यांवश्चबेरो नहि स्या-
ज्जिहिल जुलुमजङ्गैर्युङ् न चाऽल्पः ख्वमाणे ।
तनुधनगमवेश्मस्त्री-सुखैर्वर्जितोऽज्ञो
भवति यदि जलादुल्कल्कको जन्मकाले ॥३३॥

अष्टमभावस्थमङ्गलफलम्—

यदि भवति जलादुल्कल्कको मौतखाने
सततमहितभाषी गुह्यरुक्स्त्रीसुखोनः ।

मुतफकिरवदामे जौहरी सोऽथ जल्मी
कमफहमतनः स्याल्लागरोऽसृग्विकारैः ॥३४॥

नवमभावस्थमङ्गलफलम्—

नरपतिकुलमान्यः संलभो वन्दनार्दी भवति यदि जलादुल्कल्कको बख्तखाने।
परयुवतिरतः स्यान्मानवो भाग्यवान् वै पुरजसुखसुसिद्धो हिर्जगर्दश्च लेख: ॥

दशमभावस्थमङ्गलफलम्—

फुरफितरितसंज्ञः काबिलो नेककिर्दा-
र्नयसमरिह लोके पूजितः साहसी च।
मिहिरजरजलालञ्जारजेवर्युतो ना
भवति यदि मिरीखः शाहखाने सखी स्यात् ॥३६॥

एकादशभावस्थमङ्गलफलम्—

जरमस्वमलमर्ज्यांजकर्शीसाहिबीभि-
स्तुरगरथपदात्यैर्युग्जनश्चारिहीनः।
यदि भवति जलादुल्कल्कको यात्रिखाने
मदनममरदत्तः पण्डितः सत्यगन्ता ॥३७॥

द्वादशभावस्थमङ्गलफलम्—

यदि भवति मिरीखः खर्चखाने गतश्च
स्वजनहृदयभेत्ता कर्कशैर्ना वचोभिः।
महमहवजजुल्मी साहिदोबेधनः प्राग्
जठरदहनदर्पो नुर्हमेशः परेशान् ॥३८॥

इति भौमफलम्।

———

अथ लग्नस्थबुधफलम्—

साह्ब् सवारो जितखूबरोमा तुतारदः साह्बहिम्मतश्च ।
ताले भवेच्चेत्सततं विनीतो दानो चिरं चात्मजसौख्ययुक् स्यात् ॥३९॥

द्वितीयभावस्थबुधफलम्—

शीरींसखून् दानिशवर्गनोचतवङ्गरः स्याद्यदि चश्मखाने ।
उतारदो ना स्वजनानुरक्तो भवेद्विनीतः शुभकृत्यमेति ॥४०॥

तृतीयभावस्थबुधफलम्—

मुरौवती साह्बदर्दसंज्ञः प्रभूतमित्रः प्रमदाप्रियश्च ।
उतारदश्चेन्नशरोयशीयुंखोनो भवेन्ना खुशरो ह्मेशः ॥४१॥

चतुर्थभावस्थबुधफलम्—

पुष्टोऽनपत्योऽथ स वै यथेच्छो दानीश्वरो गीतप्रियः सखी च ।
उतारदः स्याद्यदि दोस्तखाने शीरींसखुन्कार्यगते मृषी च ॥४२॥

पञ्चमभावस्थबुधफलम्—

सुतान्वितः सुर्रफितद्भवेन्ना युतारदः स्याद्यदि अक्लखाने ।
दानाग्रणीः साविरसंज्ञकश्च शिगूफुरूसाह्बहिम्मतश्च ॥४३॥

षष्ठभावस्थबुधफलम्—

बेरो नरः स्यान्नसिआ विधानो बद्खुल्ककः काह्लिजाह्लोऽपि ।
बंदूंमकाने हि भवेद्बीरुल्कल्को यदा मांधविपक्षयुक् चेत् ॥४४॥

सप्तमभावस्थबुधफलम्—

तालेवरः सत्यवचा सुसाह्बि परोपकारी जनखूबरी च ।
उतारदः स्याद्यदि सप्तमे च भवेन्नरः काबिल वा मुरौवतः ॥४५॥

अष्टमभावस्थबुधफलम्—

उमर्दराजः सुतरां सगर्वमेकं पुरं पार्थिवलब्धचित्तम् ।
बेरो विधानं हि नरं प्रकुर्यादुतारदो मार्गमकानगश्चेत् ॥४६॥

नवमभावस्थबुधफलम्—

दानीश्वरः सत्यगुरुल्लपेतः खुश्री गनी धर्मपरस्तवङ्गरः ।
यदा दबीरुल्कलको नशीबखाने भवेत्स प्रथितः शुभङ्करः ॥४७॥

दशमभावस्थबुधफलम्—

साहब् जलालो मुतमौवलः(?) स्यान्नरेन्द्रमुख्यः शुभकर्मकृन्ना ।
शीरींसखुन्साहबदर्दसंज्ञश्चोतारदश्चेत्खलु शाहखाने ॥४८॥

एकादशभावस्थबुधफलम्—

तवङ्गरश्चात्मजसौख्ययुक्स्याद्दानाग्रणीर्भूपप्रियस्सिपाही ।
सर्दारकः पाकदिलो दबीरुल्कल्को यदा यापितमकानगः स्यात् ॥४९॥

द्वादशभावस्थबुधफलम्—

नापाक्जनैश्चारुगुणैरुपेतो बेतालकः कम्शादवर्वदर्दः ।
उतारदः स्याद्यदि खर्चखाने भवेद्दिरीसोऽपि च गर्दवर्दः ॥५०॥

इति बुधफलं समाप्तम् ।

——:०:——

अथ लग्नस्थगुरुफलम्—

मुश्तरी यदि भवेदिह ताले साहिबः खुशदिलो मनुजः स्यात् ।
आमिलः पुरुसखुन् सिरदारः फारसो ह्यकबिरो महबूबः ॥५१॥

द्वितीयभावस्थगुरुफलम्—

मुश्तरी यदि भवेज्जरखाने बुजरुगः परमपुण्यमतिस्स्यात् ।
कामिलः कनकसूनुयुतश्च खूबरो हि मनुजो जरदारः ॥५२॥

तृतीयभावस्थगुरुफलम्—

गाफिलो बहुपराक्रमयुक् स्यान्मानवः परुषवाक् च वखीलः।
पालको भवति श्रेष्ठजनानां मुश्तरी यदि बिरादरखाने ॥५३॥

चतुर्थभावस्थगुरुफलम्—

अश्वजर्जरकशीरथफीलैर्युग्जनः प्रियतमः खलु राज्ञः।
मुश्तरी यदि भवेद्धि चहारुम्खानये सकलसौख्ययुतः स्यात् ॥५४॥

पञ्चमभावस्थगुरुफलम्—

पण्डितः पुरुतरद्द्द आयः पुत्रपौत्रसहितो महबूबः।
मुश्तरी यदि भवेत्फरजन्दस्यालये न मनुजो जरदारः ॥५५॥

षष्ठभावस्थगुरुफलम्—

काहिलश्च बहुरोगयुतश्च मानवो बदसखुन्बदशिल्कः।
मुश्तरी यदि भवेद्रिपुखाने मातुलादिभवसौख्यविहीनः ॥५६॥

सप्तमभावस्थगुरुफलम—

फाजिलः सुखयुतः सुविनीतो हम्जवाक् च रमणीसुखयुक्तः।
फारसश्च चतुरः किल ना स्यान्मुश्तरी यदि भवेज्जनखाने ॥५७॥

अष्टमभावस्थगुरुफलम्—

बेदिलश्च परदेशरतश्च जाहिलः खलु नरः सगदश्च।
मुश्तरी यदि हि हस्तमखाने गुस्वरः किल भवेज्जनमस्तः ॥५८॥

नवमभावस्थगुरुफलम्—

हजरते च खुशपीरजवांश्च खूबरो बहुसुखी च सुशीरः।
आमिलश्च यदि यस्तमखाने मुश्तरी प्रविभवेत् खलु यस्य ॥५९॥

दशमभावस्थगुरुफलम्—

पालकीजलजवाहिरफीलः संयुतो विविधवस्त्रविशालैः।
मुश्तरी भवति शाह्मकाने साहबः खलु नरो नसरः स्यात् ॥६०॥

एकादशभावस्थगुरुफलम्—

साबिरः शुभतनुर्जरदारः फारशी बहुपराक्रमयुक् स्यात् ॥६१॥
काबिलश्च यदि याफ्तिमकाने मुश्तरी प्रविभवेत्खुशरी स्यात् ॥६१॥

द्वादशभावस्थबृहस्पतिफलम्—

मुफ्लिसः कमफहम् शतलज्जो बदसखुंश्च रणभूतलचिन्तः।
काहिलश्च यदि खर्चमकाने मुश्तरी भवति ना बदफैलः ॥६२॥

इति बृहस्पतिफलं समाप्तम्।

—(०)—

अथ लग्नस्थशुक्रफलम्—

अव्वलखाने जोह्रा महबूबं मुकरवं नृपतिम्।
दानिशमन्दं मनुजं जरदारं जनखूबरो प्रकुरुते ॥६३॥

द्वितीयभावस्थशुक्रफलम्—

शीरींसुखुन् मनुष्यं जरजेवर्जर्कशीशालैः।
यक्मिह्रा जरखाने जोह्रा कुरुते च सद्धजं दत्तम् ॥६४॥

तृतीयभावस्थशुक्रफलम्—

जोह्रा भवति बिरादरखाने चेन्मानवो जातः।
जोरावरो हरीशः सालस्यः सानुजः साश्वः ॥६५॥

चतुर्थभावस्थशुक्रफलम्—

ऐयाशो मालदारो नेकीकारश्च फारसश्चेत्स्यात्।
जोह्रा दोस्तमकाने भवति मनुष्यः प्रियंवदश्चाढ्यः ॥६६॥

पञ्चमभावस्थशुक्रफलम्—

दानीश्वरो मनुष्यः सुतधनधान्यैश्च संकुलो यस्य ।
जोह्रा पञ्चमखाने भवति यदा हि महीपतेः प्रीतिः ॥६७॥

षष्ठभावस्थशुक्रफलम्—

यारोनः कम्सहवद् बेदर्दो जाहिलो जातः ।
खलु जोहरा हि दुश्मन्खाने वै बेदिलो भवति ॥६८॥

सप्तमभावस्थशुक्रफलम्—

साहबदर्दः कुशलः सकलकलासु फारसो ना स्यात् ।
जोह्रा हफ्तमखाने स्त्रीजनचित्ताशुरञ्जको भवति ॥६९॥

अष्टमभावस्थशुक्रफलम्—

मगरूरो बद्खुल्कः स्त्रीधनसौख्यैश्च वर्जितो मनुजः ।
हश्त मखाने जोहरा भवति वितृप्तं मनो न संग्रामे ॥७०॥

नवमभावस्थशुक्रफलम्—

नेकीकारः सुभगः खुशरो दानी च मानवो जोह्रा ।
बख्तमकाने मुर्ताज् नशरश्च मज्लिसी भवति स इति ॥७१॥

दशमभावस्थशुक्रफलम्—

दर्राकोजरदारः पितृगुरुभक्तश्च काबिलो मनुजः ।
जोह्रा शाहमकाने भवति मुशीरश्च साहबो वा स्यात् ॥७२॥

एकादशभावस्थशुक्रफलम्—

जरदारं महबूबं सिर्दारं वा मुरौवतं मनुजम् ।
यापितमकाने जोहरा मईशं पुरुदतं कुरुते ॥७३॥

द्वादशभावस्थशुक्रफलम्—

साहबखर्चो बदकार् कमसहश्च मानवो ह्युदितः ।
बदअक्लः किल जोहरा खर्चेमकाने हि गुस्वरो भवति ॥७४॥

इति शुक्रफलं समाप्तम् ।

अथ लग्नस्थशनिफलम्—

ताले यदि स्याज्जुहलो बदअक्लश्च लागरो मनुजः ।
शठकम्बुरु वेदितः वामसतिपूर्णः प्रभुर्भवति ॥७५॥

द्वितीयभावस्थशनिफलम्—

यावागो बदहालः कोतोदस्तश्च गुस्वरो जोहलः ।
जरखाने यदि मनुजो नाढ्यः परदेशगश्चापि ॥७६॥

तृतीयभावस्थशनिफलम्—

जोरावरो यशीलः खुशदाना च मानवः सभ्यः ।
अनुचरवृन्दसमेतो भवति यदा वै विरादरे जोहलः ॥७७॥

चतुर्थभावस्थशनिफलम्—

मुतफक्किरो बेहोशः परितप्तो मानसो जोहलः ।
मादरखाने यदि स्यात् कमजोरश्च लागरो भवति ॥७८॥

पञ्चमभावस्थशनिफलम्—

बदअक्लो मुत्फकिरः मुतसुखरहितश्च काहिलो मनुजः ।
जोह्लः पञ्चमखाने कोतहदेहश्च जाहिलो भवति ॥७९॥

षष्ठभावस्थशनिफलम्—

दानीश्वरं जलीलं जनयति मनुजं मुकर्रमं नृपतिम् ।
निर्जितवैरिसमूहं दुश्मन्खाने स्थितो जोहलः ॥८०॥

सप्तमभावस्थशनिफलम्—

बदरो जनः कृशाङ्गः कम्फहमश्च मानवो हिर्जः ।
जानो वा स्याज्जोह्ली हफ्तुमखाने यदा भवति ॥८१॥

अष्टमभावस्थशनिफलम्—

बीमारश्च हरीशो दगालबाजश्च दोजखी मनुजः ।
जोहल्हस्तुमखाने भवति बखीलः कृपालसो भीरुः ॥८२॥

नवमभावस्थशनिफलम्—

बख्तबुलन्दः श्रीमान शीरींसखुनश्च मानबो यदि वै ।
जोह्लो बख्तमकाने बेतालश्च हि कृपालुरपि भवति ॥८३॥

दशमभावस्थशनिफलम्—

शाहमकाने जोहलश्चेपु दशाप्ते च मानवः शाहः ।
अथवा भवेन्मुशीरः खुशखुल्कः सुकृती गनी नेही ॥८४॥

एकादशभावस्थशनिफलम्—

साहबदर्दो नेकः शीरींसखुनस्तवङ्गरो ना स्यात् ।
याप्तमकाने जोहल ईशाः साबिरो रिपुहन्ता ॥८५॥

द्वादशभावस्थशनिफलम्—

तँगहालो बदफेलः पापात्मकश्च मुफ्लिसो मनुजः ।
जोह्लः खर्चमकाने भवति हरीशः कृपालुरेव स्यात् ॥८६॥

इति शनिफलं समाप्तम् ।

अथ लग्नस्थराहुफलम्—

अव्वलखाने यदा रासः खिस्मनाकश्च काहिलः ।
मनुजः स्वार्थकता स्याद्धवेद्वेरोतु जाहिलः ॥८७॥

द्वितीयभावस्थराहुफलम्—

कुजीबाहासिद्रासो मालखाने च मुफ्लिसम् ।
करोति मनुजं वाऽन्यदेशे धनसमन्वितम् ।।८८।।

तृतीयभावस्थराहुफलम्—

पाकः शाहवलः स्याद्वै नेकनामी गनी सखी ।
शीयुमखाने यदा रासः प्रभवेन्मनुजो धनी ।।८९।।

चतुर्थभावस्थराहुफलम—

रासश्चेद्दोस्तखाने स्यात् परेशानो मुसाफिरः ।
नादानोऽपि च वादी च सौख्यहीनो विपत्तकः ।।९०।।

पञ्चमभावस्थराहुफलम्—

पिसरखाने स्थितो रासः पुत्रसौख्यविवर्जितम् ।
बेहोशं दर्दशिकमं नादानं कुरुते नरम् ।।९१।।

षष्ठभावस्थराहुफलम्—

म्लेच्छावनीशाद्द्रव्याप्तिर्दिलं च साहवं नरम् ।
बद्खाना[व]स्थितो रासः करोति रिपुसंक्षयम् ।।९२।।

सप्तमभावस्थराहुफलम्—

हिर्जगर्दश्च बेतालो गुस्वरो वद्जनो भवेत् ।
हफ्तमखाने यदा रासः कलही मनुजस्तदा ।।९३।।

अष्टमभावस्थराहुफलम्—

हस्तमखाने यदा रासः शरीरी स्यान्मुशाफिरः ।
वेदीनः खिश्मनाकः स्याद्व बदकारश्च मुफ्लिशः ।।९४।।

नवमभावस्थराहुफलम्—

बख्तखाने यदा रासः प्रभवेन्मनुजस्तदा ।
जवाहिर्जर्कशीयुक्तः साहबः सौख्यवान्नरः ॥६५॥

दशमभावस्थराहुफलम्—

रासो बादशाहखाने भवेज्जोरावरो गनी ।
विपक्षपक्षरहितो मुईशः पुर्तरुद्दतः ॥६६॥

एकादशभावस्थराहुफलम्—

याफ्तखाने भवेद्रासो जायते नहि साहबः ।
वेकारश्च कर्जमन्दः कलही मनुजस्तदा ॥६७॥

द्वादशभावस्थराहुफलम्—

रासः स्थितो यदा यस्य खर्चखाने भवेत्तदा ।
कलहप्रियबेकारः कर्जमन्दश्च मुफ्लिशः ॥६८॥

इति राहुफलं समाप्तम् ।

अथ सर्वभावस्थकेतुफलम्—

यस्मिन्भावे फलं यद्धि राहोः प्रोक्तं शुभाऽशुभम् ।
तद्वदेव विजानीयात्तत्रैव शिखिनः फलम् ॥६९॥

इति ग्रहाणां द्वादशभावफलानि ।

अथ राजयोगाध्यायः

यदा माह्ताबो भवेन्मालखाने मिरीखोऽथवा मुश्तरी बख्तखाने ।
अतारिद् बिलग्ने भवेद्वख्शपूर्णो भवेद्दानदारोऽथवा बादशाहः ॥१॥

भवेदाफताबो यदा षष्ठखाने पुनर्दैत्यपीरोऽथ केन्द्रे गुरुर्वा ।
सुजातः श्रुतफीलताज्याह्याढ्यो जरीजर्जरावस्यदातश्चिरायुः ॥२॥

यदा चश्मखोरा भवेद्दोस्तखाने ततो मुस्तरी दोस्तखानेऽथ लग्ने ।
अतारिद्धनस्थो बृहत्साहिबी स्याद् बृहद्(?) पमस्मलखजानासुपूर्णः ॥३॥

तृतीये भवेदाफताबस्य पुत्रो यदा माह्ताबस्य पुत्रो विलग्ने ।
भवेन्मुश्तरी केन्द्रखाने नराणां बृहत्साहिबी तस्य ताले रुजुः स्यात् ॥४॥

यदा मुश्तरी पञ्चखाने मिरीखो यदा बख्तखाने रिपौ आफताबः ।
नरो वा अकूफो भवेत्कुञ्जरेशो बृहद्रोशनो वाहिनीवारणाढ्यः ॥५॥

अतारिद् विलग्ने सुखे माह्तावो गुरुर्बख्तखाने तमो लाभखाने ।
जहानस्य खूबी भवेन्नेकबख्तः खजाना गजाढ्यो मुलुक्साहिबी स्यात् ॥

यदा देवपीरो भवेद् बख्तखाने पुनर्दैत्यपीरोऽथवा स्वप्नखाने ।
अतारिद्विलग्ने तृतीये मिरीखः शनिर्लाभखाने नरः काबिलः स्यात् ॥७॥

हमल्माह्ताबो व्यये आफताबो यदा मुश्तरी केन्द्रखाने त्रिकोणे ।
भवेन्मानवो देवतेजस्कराढ्यो बृहत्साहिबी बख्तखूबी कमालः ॥८॥

खजानागजाढ्यो भवेल्लश्कराढ्यो जहानप्रियो मुश्तरी जायखाने ।
मिरीखोऽथ लाभे बुधः पञ्चखाने शनिः शत्रुखाने नरः काबिलः स्यात् ।

कमर् केन्द्रखाने शनिः शत्रुखाने त्रिकोणेऽथवा मुश्तरी चश्मखोरा ।
स जातो नरः साविरो सद्गुणज्ञो भवेच्छायरो मालदारोऽथ खूबी ॥
मिरीखेाऽथवा खेशशम्तौलिखाने गुरुर्मौतराशौ जया माहताबः ।
भवेज्जन्मकाले यदा चश्मखोरो जुलीखप्रहर्ता जहानप्रचण्डः ॥११॥
धनस्थे कुमुद्बन्धुषष्ठे रविः स्यात् सखव्योम्नि विद्येति विद्वान् कविश्च
बृहत्सावरी शालमख्[म]लूबनातः शुतुर्कीलफानूसतम्बूकनातः ॥१२॥

आयुखाने चश्मखोरा मालखाने च मुश्तरी ।
राहु जो पैदामकाने शाह होवे मुल्कका ॥१३॥

यदा मुश्तरी कर्कटे वा कमाने यदा चश्मखोरा जमी वासमाने ।
तदा ज्योतिषी क्या लिखे क्या पढ़ेगा हुवा बालका बादशाही करेगा ॥
यदा चश्मखोरा भवेल्लग्नखाने तदा मुश्तरी बख्तखाने विलग्नात् ।
स जातः शुतुर्कीलजातीहयाढ्यो जरीजर्जरी वक्कदाता चिरायुः ॥१५॥

आफतावो मालखाने यस्य जन्मनि च ध्रुवम् ।
सकलरोजीमुश्किलं पड़ैं फांके मुफ्लिसम् ॥१६॥

आयुखाने चश्मखोरा मालखाने मुश्तरी ।
सबाबूखाने चन्द्रदीदम् बादशाहम्बर्बरी ॥१८॥

हमल् आफताबो वृषे माहताबो यदा मुश्तरी केन्द्रखाने त्रिकोणे ।
भवे मानवो दौलतो लश्कराढ्यो बृहत्साहिबी तस्य खूबी कमालः ॥१६॥
हमल् आफताबो वृषे माहताबस्त्रिकोणेऽपि वा मुश्तरी चश्मखोरा ।
नरो जायते राहरासन् गुणज्ञो भवेच्छायरो मालदारोतिखूबी ॥२०॥

यदा मुश्तरी कर्कटे वा कमाने झषे खेटपुत्रो वसेत्कारखाने ।
समं वीक्षते खूबखेटाः समस्ता भवेन्मद्वँ दर्दयन्तु दयालुः ॥२१॥

यदा भाग्यमालिक भलेघर पड़ै कमाकर सुदौलत खजाने भरै ।
करैंगे जबख्शी अमीरी सुफल वजीरी अमीरी करैं बेफिकर ॥२२॥

यदा चश्मखोरा भवेद् हफ्तखाने शशी दोस्तखाने मिरीखोऽथ नक्रे ।
सुरत्(?)कमालो नरो दीनदारो गनीमप्रहन्ता जहानप्रचण्डः ॥२३॥

जमीजोऽथ नक्रे शनौ मौतखाने गुरौ माहराशौ जरे माहताबः ।
भवेज्जन्मकाले नरो वा उदारो गनीमप्रहन्ता जहानप्रचण्डः ॥२४॥

यदा मुश्तरी केन्द्रखाने त्रिकोणे यदा वख्तखाने रिपौ आफताबः ।
अतारिद् विलग्ने नरो बख्तपूर्णस्तदा दीनदारोऽथवा बादशाहः ॥२५॥

[इति खेटकौतुकं समाप्तम् ॥]

—०:※:०—

The Contents of the Kheta-Kautuka are as follows :—

Verse 1 : Worship of Iṣṭamūrti

Verse 2 : Introductory verse

VS. 3-14 : Human destiny as ordained under the influence of the sun upon different Bhāvas.

" 15-26 : Human destiny as ordained under the influence of the moon upon different Bhāvas.

" 27-38 : Human destiny as ordained under the influence of Mars upon different Bhāvas.

" 39-50 : Human destiny as ordained under the influence ef Mercury upon different Bhāvas.

" 51-62 : Human destiny as ordained under the influence of Jupiter.

" 63-74 : Human destiny as ordained under the influence of Venus.

" 75-86 : Human destiny as ordained under the influence of Saturn.

" 87-98 : Human destiny as ordained under the influence of Rāhu.

Verse 99— Human destiny as ordained under the influence of Ketu.

Verse 1-25 : Rāja-Yogādhyāya.*

---

* For further details, see Appendix I, Translation and Notes on Kheta-kautuka of Khān Khānān Abdur Rahim.

CHAPTER V

(1) SANSKRIT WORKS ON KHAN KHANAN ABDUR RAHIM

(1) Jataka-Paddhaty-Udaharana

Khān Khānān was very much interested in Astronomy and Astrology as is evident from his own work "Kheṭa-kautuka." As a matter of fact, all the Muslim rulers, nobles, and chiefs took a great interest in Astrology, in particular. Nawab Khān-Khānān used to be constantly surrounded by Hindu Poets, Philosophers, Astrologers and so on. S'rīkṛṣṇa Daivajña was, during the life-time of Khān Khānān, the King among Astrologers and therefore, it is no wonder that he took a great interest in forecasting the future life of the son of Bairām Khān, Khān Khānān of Akbar the great. The printing of our critical edition of the Jātaka-paddhaty-udāharaṇa i.e. the Horoscope of Khān Khānān Abdur Rahīm as prepared by S'rī Kṛṣṇa Daivajña after the great celebrated work the Jātaka-paddhati of S'rīpati of undying fame is now nearing completion. The wonderful achievements of S'rī Kṛṣṇa Daivajña in this work as well as his life-history, etc. will all be found in that

work, particularly, in our Introduction to the work in English. So, they are not repeated here. Only the relevant extracts relating to the esteem in which the great Khān Khānān was held, the time, date, and place of his birth, etc. are quoted below. From these extracts it will be seen that he has been praised for his knowledge for all Indian scripts and languages. This fact has been emphasised by Rudra Kavi as well in his Nawāb-Khān—Khānān-carita (*vide infra*). Further, it has been clearly stated in the Jātakapaddhaty-udāharaṇa that the Khān Khānān was born in Lahore in the S'aka year 1478 i. e. Vikram Saṃvat 1623 or 1556 A.D. in Lagna Mithuna on Monday, the Full-moon night in the month of Agrahāyaṇa when the evening had set in and night had advanced by 2 Ghatīs 55 Pals. Minute details have been recorded here in order that accurate mathematical calculations may be facilitated.

"अस्ति समस्तसामन्तसीमन्तिनीसिन्दूरपूरदूरीकरणकारणस्य मदमत्तरिपुवारणवारणेन्द्रस्य सकलजलधिवेलावलयितेलावलय-तिलकायमान [स्य ?] निखिलभूपालमौलिमालामिलन्मुकुटतटनट-न्मणिमरीचिमञ्जरीपुञ्जपिञ्जरितमञ्जुपादारविन्दस्य सकल-भुवनानन्दकन्दस्य प्रचण्डभुजदण्डचण्डिमाकर्णकुण्डलितकोदण्ड-हिण्डमानकाण्डप्रकाण्डताण्डवाडम्बरोद्दण्डखण्डितारिमुण्डपुण्डरी-

कखण्डमण्डिताखण्डभूमण्डलस्य, अखर्वगर्वपर्वतगरुत्खण्डनाखण्डलस्य लोकालोकातिवर्तिपथपान्थप्रौढप्रतापमार्तण्डचण्डकरनिकरनिरस्तसमस्ततमस्तोमस्य लोकलोचनचकोरपारणासोमस्य अखण्डब्रह्माण्डमण्डलावरणवरुणावासनिवसनाभवद्भुवनजङ्घालोल्लाघकीर्तिप्रतानस्य असमसमरसाहसकमल्लस्य शरणागतवज्रपञ्जरस्य निरुपधिकरुणावरुणालयस्य **श्रीमज्जलालदीनस्य** (Jalāluddīn) **आकवरपातसाहमहाप्रतापस्य** (Emperor Ākbar) अपरा प्रतिकृतिरतिप्रणयपात्रं वित्रासितानेकशात्रवस्त्रीनेत्रकादम्बिनीप्रसृमरबहलबाष्पपाथोधिसमिद्धयमानप्रतापवडवानलः सप्ताकूपारपारीणशरच्चन्द्रचन्द्रिकावदातकार्तिप्रशस्तिः अविरलमदजलविलुलितविपुलकपोलपालिशालितुङ्गमातङ्गसङ्घवितरणगजपतीकृतावनीवनीयकः चतुरुदधिवेलावनद्धधराभारधारणापदुद्धारधीरताधःकृतभुजगराजमानाजानुभुजस्तम्भदम्भोलिलालितक्षोणीतलप्राज्यसाम्राज्यधुरन्धरः **सकलशिष्टोपजुष्टपादपीठः** समधिष्ठितोपायचतुष्टयः षाड्गुण्यप्रवीणः सकल कलाकलापकौशलातिपेशलो **निखिललिपिशिल्पदेशभाषाविशारदः** शारदोपदिश्यमान- **सर्वानवद्यहृद्यविद्याविनोदमोदमानमानसः** प्रभूतप्रेक्षावद्गुणपरीक्षानिकषः **सकलपण्डितमण्डलीसमाश्रयविश्रान्तिकल्पपादपः** क्षपाकरत्रपाकरवदनारबिन्दः **श्रीखानखानापरनामधेयः** प्रधानपुरुषः। तस्य सकलकल्याणपरम्पराभाजनस्य **धर्ममार्गप्रवर्तकधुरीणस्य** जन्मसमयमधिकृत्य उदाहरणक्रमो लिख्यते।

तत्र श्वेतवाराहकल्पप्रवृ यातोऽब्दवृन्दः १९७२९४८६५७ ; सृष्टितो गताब्दगणः १९५५८८४६५६ ; गतकलिः ४६५७ ; सकलभूमण्डलप्रथितयशोराशेः **श्रीविक्रमार्कस्य राज्याद् गताब्दाः १६१३ :** ग्रहाग्रेसरोदग्रभास्वत्प्रतापश्रीशालिवाहन-**शाकेऽब्दाः १४७८ ;** ब्रह्मतुल्ये गताब्दाः ३७३। अत्र वर्षे मार्गशीर्षशुदि १४ सोमे घटिका ५, पलानि ३७, परतः पूर्णिमा। कृत्तिकानक्षत्रं घटिका २६, पलानि ५८, परतो रोहिणीनक्षत्रम्। शिवयोगः घटिका २४, पलानि २०, परतः सिद्धियोगः।

इह दिवसे सूर्योदयाद् गतघटिकासु २८ पलेषु १८, रात्रगंत-घटीषु २, पलेषु ५५ ; **मिथुनलग्ने लाभपुरे श्रीमत्खानिखाना-महाशयानां जनिरभूत्॥"**

(2) NAWAB-KHAN-KHANAN-CARITAM BY RUDRA KAVI

Apart from the very interesting work partly described above, there is another complete work on the life of Nawāb Khān Khānān called Nawāb Khān-Khānān-carita by Rudra Kavi. Unfortunately only one Ms. of this very fascinating work is available. It is now preserved in the Common Wealth Relations office Library, London, Manuscript No. 7304, Buhler 70B. As the work is being critically edited here for the first time,

(b) Calcutta Sans. College Ms. pp. 9-12.

we consider it necessary to record a description of the Ms. here.

The Ms. is written on European paper; Size 11" in. by $3\frac{7}{8}$" in.; written in Devanāgari script in the nineteenth century; eight lines in a page.

Keith is absolutely wrong when he says (India Office Catalogue of Sanskrit Mss., Vol. 2, p. 1187) that the Nabāb-Khān-Khānān-carita is a panegyric of Emperor Jahangir. Nawab-Khān-Khānān survived Akbar (died 1605 A. D.) and was long-lived. He died in 1930 A. D. while this work was composed in 1609 A. D. The adjectives सर्वलिपिषु सर्वदेशभाषासु संज्ञासु कुशलः, the verse वीरश्रीजहंगीरसाहे मदनप्रौढ़प्रतापोदय—क्षुभ्यद ....तया सानन्दया भूयते etc., particularly the very use of the Title Khān Khānān throughout the work are absolutely meaningless except with reference to Nawāb Khān Khānān Abdur Rahīm. This will be absolutely clear from the description of the work given below. Further, the Jahangir-charita by Rudra preserved as Ms. in Baroda Oriental Institute is a different work altogether.(1)

There are two other Mss. of the works of

(1) For details about this work, see my work Muslim Patronage to Sanskrit Learning, Vol. 2, and Rudra Kavi and his eulogy of Muslim Rulers.

Rudra Kavi in the India office Library, viz. No. 7303, Buhler 70C, viz. the Kīrti-samullāsa being a panegyric of Sultan Khurram, son of Jahangir, and No. 7089, Buhler 70A, viz. the Dānasāha-carita, a eulogy of Akbar's son Dāniyal. The scribe of these two Mss. as well as of the above-mentioned Khān-Khānān-carita has copied the work very corruptly. This confusion was particularly due to the fact that the same or similar verses are found in all the three Mss. only with the alteration of a few words or letters here and there to suit the metre in particular.

Rudra has to his credit, besides the Dānasāha-carita, Kīrti-Samullāsa, Nawāb-KhānKhānān-carita and Jahangir-carita, a bigger work called the Rāstrauḍha-vaṃs´a-Kāvya (Ms. No. 1052, p. 1036 of the catalogue, Gaekwad's Oriental Series, No. CXIV). The work is dated 1518 S´aka or Saṃvat 1745 i. e. 1596 A.D. It has also been edited in Gaekwad's Oriental Series as Vol. No. 5 Bombay, 1917.

So this work was composed thirteen years earlier (during the rule of Akbar) by Rudra Kavi than the Nawāb-Khān-Khānān-carita which is dated 1909 A. D. and was composed during the reign of Jahangir. This work was composed at the instance of Nārāyaṇa Shāh, father of

Pratāpa S'āha. This work contains some verses that were again used by Rudra in his later works.

The Nawāb-Khān-Khānān-carita is a historical poem, composed at the instance of Pratāp S'āha, who was the ruler S'ālās'aila and Mayūra Parvata, a strategic region between two dominions under Akbar's control. He had a treaty with the Mughal rulers and in any case desired to please the Mughal Royal family by having panegyrical poems composed in their honour. As a result, the above-mentioned four works, viz. Kīrti-samullāsa, Dānasāha-carita, Jahāngīr-carita and Nawāb-Khān-Khānān-carita were composed. Nawāb Khān Khānān was not a member of the Royal Family ; but he was brought up by Emperor Akbar and used to live like a Nawab and was held in a high esteem by the Emperor himself.

Though Rudra Kavi dealt with several persons in these works, still, there is only one introductory verse, viz.

शाहाकब्बरसार्वभौमतनयश्रीदानशाहोत्तम-
स्फूर्यच्चित्रचरित्ररत्ननिचयैर्भूमण्डलीमण्डनैः।
शालाशैलमयूरपर्वतमहीपालप्रतापाज्ञया
रम्यं रुद्रकवीश्वरो वितनुते वाग्गुम्फमेनं नवम्॥

The poet has, however, repeated the names of Dāniyāl, Khuram, Khān-Khānān, etc, in the colophons. The purpose of the composition of the works has been clearly stated by the poet in the first verse of the fourth ullāsa of the Khān-Khānān-carita wherein he asks for the Royal patronage of the Muslim rulers for his local Chief, "Why should not Pratāpa be an object of your favour—Pratāpa, who is your protege, is at the height of his joy on hearing some good news about you and though living far off, still, constantly praises you." The 2nd verse is also composed in the same strain—"Khāna Khānān, formerly you used to look upon Pratāpa Sāha as your son; further, he is greatly indebted to Akbar S'āha and is most gratified for your very kind behaviour; so you should deal with him in a manner that befits him."

Rudra Kavi was a Poet of high order. In the present work, he was much handicapped; firstly he had to compose poems on order; secondly, for the members of the same Royal family. He entertained a high opinion about Khān Khānān; so this work has been a very welcome addition to our knowledge about a great poet who flourished during Muslim rule

in India. As the subject-matter of the above-mentioned works is about the same, some verses occur in all the three works with occasional changes here and there. "Dānasāha" and "Khāna-khāna" have metrically the same characteristics and therefore, with regard to these two names, he simply substituted one word for the other *mutatis mutandis*. For insertion of the word Khurm, in the text he had to change the Text a little.

The poet has used choice words for expression of thoughts. As for example, in ullāsa 3, verse 4, he has used the words in such a way that if and when "Ma"s used in the verse are changed into "Ha"s, the meanings of the words are completely reversed, and the rival kings are extremely ridiculed or censured. The poet says in this verse—"O King ! you and your enemy are almost the same, the difference being only that of Ma and Ha ; the "Ma"s with reference to you should be rendered into "Ha"s with regard to your enemies." तत्र मोह्रो विशेष: "Thus the words "Manyate," "Namyate" etc., when applied with regard to the enemies of the king, will mean "Hanyate," "Nahyate" etc., i. e. are killed, fettered, etc. Again, the use of three "Tari"s in every metrical foot

in verse two of the first Ullāsa one has added to the graceful diction of the verse.

Though Khān Khānān was a great Hero and a person of hallowed memory, still few historical events have been referred to in the Nawab Khān-Khānān-carita. In 4. 4., however it has been mentioned that Khān Khānān's two sons, whose names are used rather in a twisted form for the sake of metre and described as "Ambar—S'ambara—Madana,"[1] are credited with the conquest of Ambar. The following verse also refers to the conquest of Ambar by them, to the great joy of the inhabitants of the Deccan.

Kh n Khānān has, however, been profusely praised for his manifold qualities—heroism, charity, magnanimity, strong determination, etc. In verse one of the second Ullāsa, he has been compared with Kalpadruma, Cintāmaṇi, Kāma, Vikramāditya and Bhojarāja.

---

1. See Chap. I, p. 7 The demon S'ambara was killed by Madana, son of Visṇu. The king of Ambar here has been compared with demon S'ambara and therefore, Khān Khānān himself with Lord Viṣṇu. Consequently, the two sons are also said to have been as beautiful as Cupid himself.

[रुद्रकविकृतम्]

नवाव-खानखानचरितम्

कमलमतुलशोभं रात्रिसङ्कोचभीते-
रिव शरणमुपेतं यः कदापि स्व[1]हस्तात् ।
कथमपि न जहाति स्वाश्रितानन्दहेतुं
भवजलनिधिसेतुं भानुमन्तं भजे तम् ॥१॥

मायारन्तरि पार्थयन्तरि सुराधीशद्वि[2]षां हन्तरि
त्रासत्रातरि कामदातरि दयादानव्रतस्थातरि ।
पद्माभर्तरि पञ्चबाणपितरि क्षीरोदजामातरि
स्वात्मध्या[3]तरि भक्तपातरि मनो भूयाद् बलभ्रातरि ॥२॥

* * * *

* * *

× × × प्रतिपदेश(?)स्थितोऽपि रविरिव व्याप्तसकलभूमण्डलः प्रशमिताशेषद्विषदिन्धनोऽपि ज्वलत्प्रतापानलः आयतलोचनोऽप सूक्ष्मदर्शनः सकलजगत्प्रासादशिखरशेखरीभूतकीर्तिमहाध्वजः प्रचण्डदोर्दण्डमण्डपमण्डली[4]विश्रान्तजयश्रीविराजमानः किं बहुना सकलसौभाग्यनिधिः श्रीनवावखानखानाभिधभूपालः केन वर्णनीयः ॥ श्लोकाः

जयत्येष जग[5]त्येकश्चक्रवर्ती महारथः ।
प्रतापैकनिधिः श्रीमान् खानखानाख्य-भास्करः ॥३॥

---

1. M. त्व । 2. M. द्वि । 3. M. ध्वा । 4. मण्डलीमण्डप इति भवेत् । 5. M. जय ।

वाहोल्लेखितवैरिशोणितपयःसंसिक्तसंग्रामभू-
निक्षिप्तेभविदीर्णकुम्भविगलन्मुक्ताख्यवीजोद्गता ।
खानश्रीकमनीयकीर्तिलतिका शेषाहिमूला स्फुर-
न्नक्षत्रप्रसवा निशाकरफला[1] गङ्गामरन्दस्रुतिः[2] ॥४॥

इदंप्रभृति नातिथी[3]कृतसमानधर्मान्तरं (?)
प्रचण्डमहसाऽमुना विचरदेकने '[4] स्थितम् ।
चिरं किमपि संप्रति प्रबलखानखानप्रभोः
प्रताप-नवभानुना समजनि द्वि[5]नेत्र जगत् ॥५॥

इन्द्रः शक्त्या रुषाऽग्निः शमनकृदसिना[6] निर्ऋतिर्युद्धकाले
नैष्ठुर्येण प्रचेताः प्रहरणपयसा वाजिवेगेन वायुः ।
अर्थप्राप्त्या कुवेरः प्रतिभटघटितक्रूरदृष्ट्या महेशः
सेवन्ते श्रीनवावं हरिदधि[7]पतयो हन्त सामन्तकल्पाः ॥६॥

उल्लङ्घयेदपि पयोनिधिरेष वेला-
मिन्दुर्दहेदपि चलेदपि काञ्चनाद्रिः ।
श्रीखानखानकलिता ललिता कदाचि-
न्न त्वन्यथा खलु भवेदभयंकरोक्तिः ॥७॥

खानश्रीकमनीयकीर्तिमतुलां लोकत्रय[8]व्यापिनीं
कैलासेन महीभृता तुलयितुं धाताऽभवत् सोद्यमः ।
तत्पूर्त्यै गिरिशन्ततः शशिकलां पश्चात्तु मन्दाकिनी-
माधायाप्यतुलेति नाभिनलिनं विष्णोर्विवेश ह्रिया ॥८॥

---

1. M. कला । 2. M. स्तुतिः । 3. M. थि । 4. M. त्र । 5. M. नद्दि । 6. M. शिला । 7. M. रधि । 8. M. त्रयं ।

धातः किं ननु तुल्यते हिमवता सार्धं यशः कस्य वा
श्रीखानेन्द्रमहीपतेर्वत भवान् व्यक्तोऽधुना[1] वैदिकः ।
कस्माद् व्याप जगत्त्रयीमिदमसौ कुत्रेह न ज्ञायते
धाता बालसरस्वतीवचनतो भग्नोद्यमोऽभूदतः ॥९॥
येनारातितमिस्रघम[2]महसा पाणौ[3] गृहीता युधि
प्रासूत प्रथितौ कृपाणलतिका कीर्तिं-प्रतापौ यमौ ।
सर्वोर्वी[4]पतिचक्रचारुमुकुटालङ्कारचूडामणिः
खानक्षोणिपतिः क्षितौ विजयतामाचन्द्रसूर्यार्णवम् ॥१०॥

श्रीमन्नवाव[5]खान[खान]चरिते प्रथम उल्लासः ॥१॥

[द्वितीय उल्लासः]

श्रीमान् कल्पमहीरुहः किमवनौ किं वा स चिन्तामणिः
किं कर्णः किमु विक्रमः किमथवा भोजोऽवतीर्णः परः ।
इत्थं यत्र विलोकिते मतिमतां बुद्धिः समुज्जृम्भते
सोऽयं संप्रति खानखान-नृपतिर्जीयात् सतां भूतये ॥१॥
खानखान-नवावस्य गुणान् गण[6]यितुं विधिः ।
ताराभिषेण तनुते सुधाबिन्दून् नभ[ः] पटे ॥२॥

---

1. M. नो । 2. M. धर्म । 3. M. पाणी । 4. M. र्वी । 5. M. श्रीमन वाव । 6. M. गुण ।

मार्गं पृच्छन्ति पान्था[1]निति पुलिनपतत्कूजितैः[2] सिन्धवोऽयं
वीरश्रीखानखानक्षितिपतिरवनीं[3] शास्ति कल्याणतः किम् ।
यस्योद्यत्खड्गधारादलितरिपुवधूदृक्पयः[4]पूरभूरि-[5]
स्फारीभूतप्रवाहाश्चिरमिह जलधेः सङ्गसौख्यं भजामः ॥३॥

श्रीखानखान क्षितिप प्रताता
भव्यैव सत्या भवतः प्रतिज्ञा ।
त्वं नूनमेकत्र मृधाप्रतिज्ञः
प्रतिश्रुतादप्य[6]धिकप्रदाने ॥४॥

प्रतापस्ते वह्निस्तदनुमितिहेतुः प्रतिभटा-
यशस्तोमो धूमः प्रसरति नवावक्षितिपते ।
यतः शत्रुश्रेणीहरिणनयनामण्डलादृशा-
मजस्रं बाष्पाम्बुप्रसरविरतिर्नैव भवति ॥५॥

नवाव नृपकेतने[7] त्वयि कृतप्रयाणोद्यमे
किमद्भुतमितस्ततः[8] क्षितिपमण्डली लीयते ।
भवत्कटकघोटकस्फुटखुरत्रुटद्भूरट[9]-
द्रजस्ततिषु लीयते दिनकरोऽपि यत् कातरः ॥६॥

---

1. M. पन्था । 2. M. ते । 3. M. नी । 4, M. थः । 5. M. री । 6. M. प्या । 7. M. विडन । 8. M. स्तव । 9. अत्र भूर्यटदिति समीचीनः पाठः । 'भूरटदि'ति कल्प्यमाने पाठे तु भूशब्दसमार्थकः अलौकिको भूस्शब्दः स्वीकर्तव्यः स्यात् यतो भूर्लोकादिपदम् आर्षशास्त्रे प्रयुक्तम् ।

श्रीमद्वीरनवावसैन्धव[1]खुरक्षुण्णां क्षितिं मूर्छितां
संवीक्ष्य प्रतिभूपतिप्रियतमाः[2] सिञ्चन्ति[3] नेत्राम्बुभिः ।
लीलाकम्पितकर्णतालपवनैः संवीजयन्ति द्विपा
जानीमो दिवि धूलिधोरणिरियं छायार्थमुत्सर्पति ॥७॥

भवत्करकृपाणिकाहतविपक्षपक्षोच्छल-
च्छिरःकमल[4]सिंहिकासुतसहस्रशङ्काकुलः ।
सहस्रकिरणः स्फुरत्तुरगटापटङ्कत्रुट-
द्धरातलचलद्रजःपटलपर्वते लीयते ॥८॥

सुस्नातस्तरवारिवारिणि यशोधौताम्बरं धारयन्
सन्मन्त्रं कलयन् परास्यकमलैर्भूदेवतां पूजयन् ।
जुह्वच्चैतदसून् प्रतापदहने[5] त्वच्चण्डदो[6]र्विक्रमः
शत्रुच्छत्र[7]धरार्थदर्पयशसां प्राणाहुती[8]रादद ॥९॥

एताः संप्रति गर्भगौरवभराद्वीरावरोधाङ्गना [:]
कान्तारेषु पलायितुं वत कथं पङ्ग्वो भवेयुः क्षमाः ।
इत्यालोच्य[9] नवाव वीर भवतः संग्रामनादीभवद्-
भेरीभाङ्कृतिभिः सखीभिरिव किं तद्गर्भपातः कृतः ॥१०॥

पलायितजने भवन्निशितबाणनिर्मूलित-
प्रतीपनृपपत्तने पतितहारमुक्ताफले ।

---

1. M. सैधव । 2. M. नमाः । 3. M. ति । 4. शकल इति भवेत् । 5. M. नि । 6. M. दी । 7. M. छत्रं । 8. M. ति । 9. M. च ।

न तिष्ठति नखोदरक्षपितकुम्भ[1]मुक्ताफल-
द्विपारिवसतिभ्रमादपि किरातशातोदरी ॥११॥

भानुः प्रतापिभि[2]रुदारयशोभिरिन्दु-
स्तातः प्रजाभिररिभिः कुपितः कृतान्तः ।
कल्पद्रुमो गुणिजनैर्मदनोऽङ्गनाभिः
संवीक्ष्यते जगति भूपति-खानखानः ॥१२॥

यत्र च राजनि राजनीति[3]चतुरे चतुरर्णवमेखलमेदिनी-मण्डलमखण्डं शासति विवादः षड्[4]दर्शनेषु अविद्याप्राधान्य पूर्वमीमांसायाम् स्फोटाविर्भावो व्याकरणेषु नास्तिकता चार्वाकेषु महापा[5]तकोपपातकश्रवणं धर्मशास्त्रेषु नयनाश्रूणि हरिकथाश्रवणेषु छलजातिनिग्रहसंशय[6]वितण्डाहेत्वाभास-प्रयोगप्रमाणादित्रेधाव्यभिचारो लक्षणवाक्यपदकृत्येषु मनस [:] परमाणुता गौतमीये उत्प्रेक्षाक्षेपौ काव्यालङ्कारेषु कूटयुद्धं महाभारते भयं प्रथमप्रियसमागमनीयमान[7]नवोढवनितान्तः-करणेषु काठिन्यं कार्णाटिकी[8]कुचमण्डलेषु चापल्यं पाञ्चाली-नयनाञ्चलेषु मालिन्यं मालवीकुचाग्रेषु मात्सर्यं मर[9]-हटीषु कापट्य लाटी[10] कुटिलकटाक्षेषु कौटिल्यं केरलीकुन्तल-कलापेषु कार्श्यं काश्मीरीकटितटेषु मान्द्यं माथुरीचलनचातु[11]रीषु

1. M. कुभ । 2. M. पभि । 3. M. रजनी राजजनीतिति । 4. M. षट् । 5. M. महाप । 6. M. संश । 7. M. अत्र आदर्शे 'न' नास्ति । 8. M. कि । 9. M. मरम । 10. M. लाटि । 11. M. चतु ।

दण्ड आभीरी[1]कवरीकुसुमेषु रागो गुर्जरीविम्बाधरेषु धार्ष्ट्यं सौराष्ट्रीषु नैःशङ्क्यं(?) स्वाधीनपतिकासु चिन्ता उत्कासु लोलुपता वासकसज्जासु पश्चात्तापः कलहान्तरितासु आग्रहो मानवतीषु नैराश्यं विप्रलब्धासु सन्तापः खण्डितासु साहसम् अभिसारिकासु दौर्बल्यं प्रोषितपतिकासु पराधीनत्वम् अनुकूल-पतिषु[2] अनेकचित्ताराधकत्वं दक्षिणनायकेषु कपटवादः शठ-नायकेष अपमानो धृष्टनायकेषु द्विजिह्वता सर्पेषु द्विजाघातः सुरतेषु स्पर्धा चन्द्रकुरङ्गकामिनी[3]वदन-नयनेषु अग्रहस्त-[4] पीडनं कान्ताकुचेषु रसनावधारेतिलकहेषु[5] पाणि[6]पीडनं विवाहेषु वर्णसङ्करश्चित्रपटादिषु कन्याधिरोहणं सूर्यादि-ग्रहेषु खलसंसर्गो धान्येषु सूचीभेदो रत्नेषु चौर्यं श्रीहरिबाल-चरित्रेषु मद[7]विकारः करी[8]न्द्रेषु वनचारः[9] कुरङ्गेषु पशुहिंसा यागेषु[10] श्रुतिविलङ्घनं[11] ललनानयनेषु गात्रभेदः स्वप्नेषु वैषम्यं[12] मदनशरेषु हृदयभेदो[13] दाडिमीषु श्रृङ्खला गिरि-कपाटकरिचरणेषु बन्धश्चित्रकवित्वेषु परीवादो वीणासु मूर्छा-ग्रामो गानेषु कचग्रहः स्मरसमरेषु दण्डश्छत्रेषु[14]। कम्पः पताकाञ्चलेषु कलङ्कः[15] शशाङ्केषु वृषोत्सर्गः पितृकार्येषु दक्षिणावामकरणं दिङ्निश्चयेषु कोशसङ्कोचः कमलेषु मधुपत्वं

1. M. भिरी। 2. M. °त्वं मनुकूलपविसु। 3. M. कामिकामिनी। 4. M. अग्रहए। 5. अत्र रसनावधो रतिकलहेषु इति स्यात्। 6. M पाणी। 7. M. मदन। 8. M. करि। 9. M. वनचरः। 10. M. योगेषु। 11. M. श्रृतिविलङ्घन। 12. M. वैशम्यं। 13. M. भेदे। 14. M. छत्रेषु। 15. M. कलकः।

भ्रमरेषु सुरालयत्वं सुमेरौ करवालनाशो योधेषु अनङ्गत्वं मदने तुरङ्गेषु कशाघातः मुखरत्वं नूपुरेषु परं व्यवस्थितम्।

यस्य च मनसि धर्मेण तोषे धनदेन रोषे कृतान्तेन[1] प्रतापे तपनेन[2] रूपे मदनेन करे कल्पद्रुमेण वदने सरस्वतीप्रसादेन बले मारुतेन प्रज्ञायां सुराचार्येण कीर्तौ चन्द्रिकासमुच्चयेन स्थितम्।

अथ पुनर्गद्यम्। जय जय राजसमाजविभूषण विदलितदूषण गुणगणमन्दिर मन्मथसुन्दर[3] चन्दनशीतलशील वशीकृतदुर्गम-दुर्गपरिग्रह विग्रहः पिडतदुर्जन सज्जनरञ्जन राजविरोचन कमल-विलोचन दुःखविमोचन परदलशोचन शोषित[4]वैरियशोभरसागर परध[र]णिपतिकुञ्जरगंजनसिंहकिशोर कठोरकृपाणनखाग्र-विदारितवैरिनराधिप-मत्तमतङ्गज-कुम्भ-समुद्धृतकीर्तिकदम्बक[5]-मौक्तिकहारविभूषितभूमिवधूघनपीनतरोदयभूधर-चरमाचलमय-कुच[6]मण्डल वीरधुरन्धर चलति भवत्यरिपत्तनम्[7] उत्तम-तावक-घोटकखरतटपाटित-भूमितलो[8]त्थित-धूलिसमूहमपोहितुमिव शत्रु-कुरङ्गदृशः स्रवदञ्जनसंकुललोचनवारि किरन्तु परन्तु न[विदन्ति] पिच्छिलिते पथि कथमिव विन्ध्यमहीधरकाननवीथी[9]पलायन-क[र्म] भवेदिति। किञ्च, कुलाचलमण्डितभूतलभूषण भुजबल-निर्जितभूमिपते! बलि-शिवि-विक्रम-कर्ण-सुपर्वमहीरुहतुल्यमते। परदलभञ्जन कलिमलगञ्जन गुणिजनरञ्जन मंरते। राज-

1. M. कृतान्तेनषुन। 2. M. पनेनम। 3. M. सुदर। 4. M. शोणित। 5. M. कवन्दक। 6. M. कुञ्च। 7. M. भवत्परिषज्जनम्। 8. M. तरो। 9. M. विथि।

धुरन्धर भूमिपुरन्दर वैरिभगन्दर सकलकलाधर धन्यगते। चतुरशिरोमणि-परमकृपालय पालय जलधिमेखलमवनीमण्डल-मारविचन्द्रसमुद्रम्।

अपि च। मदन इव नागनारीभि[1]स्तपन इव तपस्विभिः स्पृहन(?) इव मनस्विभिः शमन इव शत्रुभिः पवन इव पथिकः स्वजन इव सुहृज्जनः[2] जनक इव नागरीभिः(?) सनक इव पारमार्थिकः पार्थ[3] इव धनुर्धरैः सार्थ इव शरणार्थिभिश्चिन्तामणिरिव याचकश्चडामणिरिव पार्थिवैः सुधाकर इव लोकचकोरैर्धराधर इव सूरिमयूरैः सागर इव धीरैः पुरन्दर इव वीरैरवलोकितः,तथा नातिमांसल[4]द्वात्रिंशदङ्कुलमित[5]मुखमण्डलं सप्ताङ्कुलतनु[त]र-निशिताग्रकर्णयुगलं प्रचुरायतमृदुतरकेशं चामरितषडधिकपञ्चाश-ङ्कुल[6]मितकुञ्चितबहुतरपश्चिमपार्श्वभागं पृथुतरपृष्ठमण्डितं[7] चामरचारुचिकुरसुन्दर-त्रिंशदङ्कुललाङ्कुलं[8] दृढवर्तुलसप्ताङ्गं खुर-मनोहरं करादि-ककुदवधि-चतुर्हस्तोत्सेधं लाङ्गूलमूलाद्यपाङ्गावधि पञ्चहस्त[9]परिमितदैर्घ्यं[10]मनर्घ्यस्वभावं चण्डीशकोदण्डमिवाखण्ड-गुणमण्डितं श्रीराममार्गणमिव दूषणासहनशीलं रत्नाकरमिव देव-मणिभूषितं गङ्गाप्रवाहमिव शोभमानशुभावर्त[11] महापुरुषमिव सकलगतिवेदिनं राजानमिव चामरविराजितं जवविजितसुपर्ण-

---

1. नागरीभिः इति स्यात्। 2. M. सुहृदजजनै। 3. M. पार्थिव। 4. M. सकल। 5. M. मिन। 6. अत्र पञ्चदशाङ्गुल इति वा, पञ्चाशदङ्गुल इति वा भवेत्। 7. M. पृष्ठिमण्डित। 8. M. लाङ्गल। 9. M. हस्तं। 10. M. दर्घ्यं। 11. M. श्रुभावर्त्तं।

पवनमनसम् उत्तमदेशीयम् अश्वराजम् आरूढस्तादृगनेकतुरगारूढ महावीरपरिवारविराजमानः, सप्तस्थलगलदविरलमदजलमि[ल]-दलिकुलकोलाहल[1]किर्मी[2]रितापरिमितमत्तमातङ्गसङ्घबृंहित-[3] रयगर्वित-हयहेषित-रथचयचक्रचीत्कारगभीरभेरीभाङ्कार-वाराङ्गनाचरणमणिनूपुरझङ्कार-चतुरवैतालिकजयजयकारप्रमुख-कलकलवधिरीकृतदिङ्मण्डलः, सित[4]हरित-पीत-लोहितविचित्र-सामन्तनृपध्वजवसनविलसत्कोक (?) मनोहरच्छत्रचामरमेघडम्बर-सुन्दरभूपुरन्दर-शाहिजागिरनुद्दीनमहमुदरत्नाकरसुधाकर इतस्ततो वसन्तोपशोभितघनतरमकरन्दबिन्दुवन्दीकृतमिलिन्दवृन्दमेदुर-माकन्दमुख[5]तरुवर-लतानिकरपरिरम्भसंभ्रम[6]लालस-मलयसमीर-सेवितपुरोपवनानि कमलकुल-समाकुल-जलाशयपटलानि बहु-कुल्यापालिता[नि] शालि-यवगोधूमादिहरितक्षेत्राणि च वीक्ष-माणः सकौतुकं सकलदिग्विजयकारी जयति श्रीनवावखानखाना जगती[7]पतिः ॥

अथ पद्यम् ।

कलिः[8] कृतपदायते[9] सुरपदायते मेदिनी[10]
सहस्रकिरणायते भुजयुगप्रतापोदयः ।
यशो हिमकरायते गुणगणोऽपि तारायते[11]
सहस्रनयनायते नृप-नवाव-वीराग्रणीः[12] ॥१३॥

---

1. M. लः । 2. M. कीर्मा । 3. M. वृहित । 4. M. शित 5. अतः परं 'खुरखक' इत्यधिकम् आदर्शे । 6. M. भ्रमण । 7. M. ति । 8. M. कली । 9. कृतयुगायते इति युक्तः पाठः । 10. M नि । 11. M. तरायते । 12. M. ग्रणी ।

कीर्ते[1] श्रीखानखानक्षितिप[2]कुलमणेः क्व प्रयास्यम्बुराशिं
किं कार्यं श्रौनिदेशः कथय कथमये तात सिन्धो[3] जडात्मन् ।
गाम्भीर्यादीनगण्यानतिविमलगुणान् मत्पते[4]र्माऽनुकार्षी-
स्त्वत्क्रोधान्मत्सपत्नी सदनविबुधसान्मामसौ यत् करोति॥१४
श्रीमत्खान-नवावसैन्यजलदे[5] चञ्चत्कृपाणी-तडि-
द्दाम्नि च न्न[6]रिपुप्रतापतपने नाराच[7]धारामुचि ।
पूर्णा शोणितवाहिनी सुरवधू[8]कन्दर्पदावानलः
शान्तोऽभूद् विरराम वैरिवनितासीमन्तमार्गोदयः ॥१५॥
श्रीखानखान-कलिकर्ण-नरेश्वरेण
विद्वज्जनादिह निवारितमादरेण ।
दारिद्र्यमाकलयति स्म नितान्तभीतं
प्रत्यर्थिवीरधरणीपतिमण्डलानि ॥१६॥
श्रीखानखाननृपकेसरिपुङ्गवेन
दारिद्र्य[9]दन्तिनि हते गुणिना जनानाम् ।
तत्कुम्भमण्डलविदारणतूर्ण[10] निर्यत्-
सत्कीर्तिमौक्तिकचयेन दिशो विभान्ति[11] ॥१७॥
किञ्चित्रं[12] वैरिललनानयनाञ्जनहारिणः ।
श्रीखानखानखड्गस्य हरणं रिपुसम्पदा[13] ॥१८॥

1. M. कीर्तिः । 2. M. अतः परं 'ति' इत्यधिकम् आदर्शे । 3. M. तानसिह्यो । 4. M. सप्तते । 5. M. जलधे । 6. M. दम्निछिन्न । 7. M. नाराचि । 8. M. सुखधु । 9. M. दीरिद्ध्र । 10. M. तूर्य । अत्र भूरीति साधीयान् पाठः सम्भाव्यते । 11. M. भाति । 12. M. किञ्चिन्न । 13. ०सम्पदाम् इति भवेत् ।

भ्रूकोदण्डचलत्कटाक्षविशिख[1]श्रेणीभिरेणीदृशः
साहाय्यस्य चिकार्षया किमु निजप्राणेश्वराणाँ रणे ।
क्षोणीकाम-नवाव-वीरतिलकं दृष्ट्वा गवाक्षान्तरे[2]
शृङ्गारेण भयानकेन युगपद्विन्दन्ति[3] भावान्तरम् ।।१९।।

नानादेशीयनानाविध-गज-तुरगाद्योपहारानपारान्
नित्यं पश्यन् नृपाणां मुकुटमणिरुचि[4]स्फारिताङ्घ्रिप्रभाणाम् ।
उर्वीमाक्रम्य घर्म[5]द्युतिरिव सकलामास्थितश्चक्रवर्ती
वीर-श्रीखानखाना जगति विजयतां यावदर्केन्दुबिम्बम्।।२०।।

इति श्रीमत्प्रतापशाहोद्योजि[त] रुद्रकवीन्द्रविरचिते प्रबन्धे
द्वितीय उल्लासः ।।२।।

[तृतीय उल्लासः]

विद्वन्मण्डलकल्पपादपवनं विद्योति वाग्देवता-
सङ्केतायतनं नितान्तकमलालीलाविलासायनम् ।
सर्वो पश्यति[6]चक्रभाग्यसदनं भूमण्डलीमण्डनं
कीर्तेः केलिनिकेतनं विजयते श्रीखानखाना नृपः ।।१।।

खानश्रीप्रबलप्रतापशिखिनो निःशेष[7]मेधायते
शत्रूणां पटली तदीयमयशो जानामि धूमायते ।

---

1. M. विशिखौ । 2. M. क्षान्तो । 3. M. विदन्ति । 4. M. रूचौ । 5. M. घर्म । 6. सर्वोर्वीपतीति कथञ्चिद् भवेत् । 7. M. निषेय ।

मार्तण्डांशु[1]लसत्कृपाणलतिका ज्वालाकलापायते
दारि प्रप्रसरः समग्रविदुषां सद्यः पतङ्गायते ॥२॥

क्षोणीमण्डन[2]खानखाननृपतेः पाणिः पटीरद्रुम-
स्तस्मिन्निर्गतकोश [खड्ग] मिषतो निर्मुक्तकुम्भीनसः।
तत्पाणिः कथमन्यथाऽर्थिजनतासन्तापहारी[3] तथा
खड्गोऽपि प्रतिभमिपालनिकरप्राणानिलाशी भवेत् ॥३॥

यो युद्धे जात[4]मानः सहचररमितो नित्यमीनध्वजश्री-
र्माकन्दाशी मतश्रीरखिलगुणिजनैर्मन्यते नम्यते च।
ग्रामा यं न त्यजन्ति श्रितगजगमनं यस्य देवो[5] न वामः
सोऽयं श्रीखानखान त्वमिव तव रिपुस्तत्र मोहो विशेषः ॥४॥

यदस्त्रधाराधरदर्शनेन प्रत्यर्थिपृथ्वीपतिराजहंसाः।
दिशः श्रयन्ते युधि कांदिशीकाः[6] श्रीखानखाना नृपतिः स जीयात् ॥५॥

श्रीखानखानस्य भयान्न मन्ये किञ्चिद्दूरं वस्तु वसुन्धरायाम्[7]।
यदेकमाश्रित्य विमुक्तसङ्गाः सर्वेऽरयो दिक्तटमाश्रयन्ते ॥६॥

जय जय नृपचक्रचूडामणे सदाचार-चातुर्य-गम्भीरवारांनिधे विनिर्जित्य विश्वम्भरामण्डलं श्रीमता हेमसम्भारदानोत्सवे कल्पिते मेरुशैलव्ययाशङ्कया यद् यदाश्चर्य-चर्याचमत्कार[म]-

---

1. M. मार्तण्डाशु। 2. M. ण्डल। 3. M. हारि। 4. M. जत। 5. M. दवो। 6. M. शिकाः। 7. M. वसुधयाय।

भूत्[1] तदाकर्णयाकवरश्रीसूत्रामपुत्रःग्न्यमुद्दीशा[हज]हाङ्गिर-द्वितीयप्रियत्राणा(?) गीर्वाणनाथो[2] निवासाय चिन्तावितानं वितेने, तिरोधानह्रानादविश्रान्तमार्तण्डबिम्बप्र[3]काशादहोयामिनी-काललोपभ्रमादंगनामण्डली कान्तविश्लेषवैयाकुलीमुज्जिहीते, तथा चन्द्रबिम्वं भव[4]द्वैरिवक्त्रोपमेयं[5] चिन्तया वीतशोभं पुरैवा[6]-भवत् करवश्रेणि[7]रन्तर्भ्रम[द्]भृङ्गसन्दर्भदंभेन किं दुःखशल्यं बरीभर्ति, चर्कर्ति चिन्तां चकोरावली, पञ्चबाणोऽपि चापं न सज्जी[8]चरीकर्ति लज्जाकुलः, प्रेतभूतावली-डाकिनी-शाकिनी-चक्रवेतालमाला-पिशाचादि-नक्तञ्चरश्रेणयः क्वापि [या] ताः, तथा वैरिभूपालवद्भूरिघोरान्धकारोऽपि विन्ध्याद्रिगर्तेषु संलीयते, सूरयः कालनिर्णायकग्रन्थसन्दर्भमेके मुधा मन्वते, तन्वते केचन च[9] स्थानिवद्भावतो यामिनीका [यंमा]र्याः, तथा कोक-वृन्दं घनानन्दमाविन्दन्ते[10], पद्मिनी[11] वाढमामोदसन्दो [हमुद्गा] हते शात्रवक्षोणिभृत्कीर्तिवत्तार[12]कापि नोज्जृम्भते, विश्वसन्ताप-घाताय धातापि[13] भास्वद्भवत्कीर्तये चन्द्रिकाचारुसाम्राज्य-पट्टाभिषेकं नु मीमांसते, देवगन्धर्वसिद्धाप्सरोयक्षरक्षोमनुष्यो-

---

1. यद्यपि चमत्कारशब्दस्य पुंस्त्वमेवाभिधानिकं तथापि कवि-प्रयोगात् अर्धर्चादिषु पाठो द्रष्टव्यः । चमत्कार्यभूदिति तु युक्तम् । 2. M. न्मथो । 3. M. स । 4. M. भदे । 5. अतः परम् 'तथा' इत्यादर्शे अधिकम् । 6. M. पुरेवो । 7. M. श्रेणी । 8. M. सज्जि । 9. M. र । 10. M. दन्ते । 11. M. पदिवी । 12. M. वतार । 13. M. दि ।

गेन्द्रादिजेगीयमानावदान प्रभूतप्रतापप्रभावप्रतीत प्रभो
ानखान क्षमापाल साम्राज्यमाकलयाकल्पान्तम्[1] ।

जय जय चक्रवर्ति[2]चक्रहीर घोरसङ्गरैकवीर धीरहीर दान-
ीर] वैरिकीर्तिधूलिनीर वाजिभग्नसिन्धुतीर यानरंहसा
मीरकीरसारिकादिगीतनीतिपालनप्रतीत सर्वमेदिनीधुरीण
ा[श्वर]क्षणप्रवीण वङ्गराढलाटगौडमेदपाटखञ्जरीटकन्यकुब्ज-
ोरसिन्धुसूरसेनसत्रपारमल्लवाल[3]चोलमालवादिनैकदेशदानशूर
व्यलोक-मध्यलोक-नागलोकगीयमानकीर्तिपूर पुण्डरीककर्णपूर-
ाजमान दि[क्]कुरङ्गलोचनाविनोदमोदमानमानस क्षीतितनूपुर(?)
ोनसाहिराज्यरत्न सत्फलापधानभासमानयत्न भो नवाव-
ानखान राजहीर धीर जीव जीव मेदिनीन्द्र यावदिन्द्र-
न्दराद्रितारकासमुद्रचन्द्रभास्करम् ।

जयति मधुरमूर्तिर्विश्व[4]विख्यातकीर्तिः
समरहतविपक्षः सर्वविद्यासु दक्षः ।
वितरणजितकर्णः पालिताशेषवर्णः
सकलनृपतिहीरः खानखानाख्यवीरः ॥७॥

सप्तर्षिद्युतिभूसुरप्रियकरः सप्ताश्वसेवापरः
सप्तद्वीपविहारिकीर्तिनिकरः सप्ताङ्गराज्ये[5]श्वरः

---

1. M. माकालयाकपातं । 2. M. ती । 3. M. वालवाम । 4. M. वेश्व । 5. M. जे ।

सप्ताम्भोनिधि[1]भूषितक्षितिपतिः सप्तस्वरज्ञानवान्
सप्तार्चिःप्रतिमः[2] क्षितौ विजयते श्रीखानखानानृपः ॥८॥

नवावनृपतेरटत्कटकघोटकप्रोत्कट-
स्फुटत्खुरतटत्रु[3]टद्धरणिपृष्ठरेणूत्कटः।
झटंकि(?) तटिनीविटः स्फुटविपाटनप्रो[4]द्भटः
सुरैः स्वतटिनीनटत्कटक-वाटपाटच्चरः ॥९॥

श्रीमद्भूपसमूहभूषणमणिभू देवचिन्तामणिः
सं[5]ग्रामार्णवतारणैकतरणिस्तेजोहुताशारणिः[6]।
लक्ष्मीकीर्तिवदान्यतैकसरणिर्वाग्वल्लरी[7]सारणि-
र्जीयाद्वैरि[8] तमिस्रवासरमणिः श्रीखानखाना गुणी ॥१०॥

आशापर्णविराजितं ग्रहगणप्रालेयलेशाञ्चितं
दिक्कुम्भिभ्रमरावलीवलयितं गङ्गामरन्दाद्भुतम्।
हेमक्ष्माधरकर्णिकं[9] परिलसत्सूर्येन्दुहंसद्वयं
यावद् भूमिसरोरुहं विजयते त्वं वीर तावज्जय ॥११॥

वीराखण्डलखानखानजगतीभर्तुर्गुणैर्गुम्फिता
सान्द्रामोदमिलत्प्रतापनृपतिप्रेमामृतस्यन्दनी।
विद्वन्मण्डलचञ्चरीकपरिषच्चेतश्चमत्कारिणी
वाक्सन्तानकमालिका मतिमतां कण्ठे विभूषायताम् ॥१२॥

1. M. विधि। 2. M. मा। 3. M. तृ। 4. M. प्र। 5. M. स। 6. M. भूताशारणि। 7. वल्लकीति भवेत्। 8. M. द्वीर। 9. M. के।

शाके क्ष्माग्नितिथौ [१५३१] सौम्ये वैशाखे शुक्लपक्षतौ ।
चरित्रं खानखानस्य वर्णितं रुद्रसूरिणा ॥१३॥

श्रीमन्महाराजाधिराज-श्रीनवाव [खान] खानानुचरिते
श्रीशालामयूराद्रिपुरन्दर-प्रतापशाहोद्योजितरुद्र-
कवीन्द्रविरचिते तृतीय उल्लासः ॥३॥

———o———

[चतुर्थो उल्लासः]

त्वद्दो[1]र्दण्डबलोपजीवकतया[2] त्वामेव यो नाथते[3]
त्वत्कल्याणपरम्पराश्रवणजां[4] तुष्टिं चिरं योऽश्नुते[5] ।
दूरस्थोऽपि च यस्तवैव परतः प्रख्यातिमाभाषते
सोऽयं नार्हतु[6] खानखान भवतः प्रीतिं प्रतापः कथम् ॥१॥

पूर्वं[7] वीर यदेष पुत्रपदवीमारोपितः श्रीमता
यच्चाकब्वरशाह-पार्थिवमणेरन्नं[8] पुनर्भक्षितम् ।
सोऽयं तेन मुदा नवावचरणान् (?) प्रीतः प्रतापः पुन-
र्यत्तत् संप्रति खानखाननृपते योग्यं तदेवाचर ॥२॥

---

1. M. त्वदो । 2. M. कलया । 3. M. नार्थते । 4. M. तां ।
5. M. पुष्टिं सियोश्नते । 6. M. नार्हतु । 7. M. पूर्व ।
8. M. रण्णे ।

सकलगुणपरीक्षणैकसीमा
नरपतिमण्डलवदनैकधामा ।
जयति जगति गीयमाननामा
गिरिवनराज-नवाव-खानखाना[1] ॥३॥

बलिनृपबन्धनविष्णुर्जिष्णुः श्रीखानखानायम् ।
अम्बर-शम्बरमदनौ तनयौ मिरजीयलीचदारावौ(?) ॥४॥

वीरश्रीजहगीर[2]साहमदने[3] प्रौढप्रतापोदय-
क्षभ्यद्दक्षिणदिक्कुरङ्गनयनासंसर्गसक्तात्मनि[4] ।
क्षोणामण्डलखानखानधरणीपाले तदीयाम्बर-
व्याक्षो[5]पाय करम्बिते त्वयि[6] तया सानं [द]या भूयते ॥५॥

मन्ये विश्वकृता दिशामधिपता त्वय्येव संस्थापिता
यस्माज्जिष्णुरसि प्रभो शुचिरसि त्वं धर्मराजोऽप्यसि ।
राजन् पुण्यजनोऽसि विश्वजनताधारः प्रचेता जगत्-
प्राणस्त्वं धनदो महेश्वर इह श्रीखानखान प्रभो ॥६॥

—:o:—

1. M. खान । 2. M. जहङ्गीर । 3. M. साहे मवन । 4. M सक्तनि । 5. M. व्याक्षो । 6. M. म्वितत्वति ।

PART II

CHAPTER I

KHAN KHANAN AND CONTEMPORARY SANSKRIT LITERATURE

(1551-1640)

The second volume of our Series "Contributions of Muslims to Sanskrit Literature" dealing with the life and literary activities of Khān Khānān Abdur Rahīm could have really ended with our Part I above. But in that case the real background that contributes to the proper make-up of Khān-Khānān as a Great Man and Sanskrit Poet-Astrologer remains unexplored. In order to understand this properly, we must properly investigate into the Spirit of his Age, and the conditions of the country when he flourished.

Abdur Rahīm was the son of the Khān Khānān of Bādshāh Humāyun, a highly cultured and learned Ruler who considered his Library his greatest asset and died as a consequence of

his fall from the stairs of the same. Regarding his magnanimity, liberal and friendly attitude to, and behaviour with, the Hindus, we quote here only one instance. The Mughal rulers of Delhi were the hereditary friends of the Vaghela rulers of Rewā in Madhya Pradeśa. Bābar was very intimate with Vīrasimha, Humāyun a great friend of Vīrabhānu and Akbar the most intimate friend of Rāmacandra who made a present even of his court-singer Tānasena to the Emperor of Delhi. Now, when a grand-son, viz,. Vīrabhadra, (who also subsequently proved to be a very great patron of Sanskrit Learning[1] and in whose honour the great poet Mīmāṃsaka Padmanābha Miśra composed the Vīrabhadra–Campū[2]) was born to Vīrabhānu, Humāyun's joy knew no bounds. He felt as though a grandson was born to him. He expressly said so in his Royal Letter addressed to the King of Rewā Vīrabbhānu, as will be found from the chronicles of a Hindu, not a court-Poet enjoying patronage from Delhi, viz. Mādhava's Vīrabhānūdaya-Kāvya, Chapter X,

---

1. He was also the author of a commentary on the Kāmasūtra of Vātsyāyana, called Kandarpa-cūḍamaṇi.

2. Critically edited by the present author in the Pracyavani Sanskrit Historical Series, as Vol. III.

आकर्ण्य दिल्लीश्वरभूपमौलिः श्रीमान् हुमायूँ यवनाधिनाथः ।
श्रीवीरभानोस्तनयस्य जातं सुतं प्रमोदं बहुधा प्रपेदे ॥२०॥
स प्रेषयामास निजैरमात्य-वरैः शुभान्याभरणानि हृष्टः ।
अश्वांश्च वासांसि सुगन्धवस्तु भ्रात्रीकृतस्तेन हि वीरभानुः ॥२१॥
श्रीवीरसिंहस्य यथा बभूव सुभ्रातृभावः सह बाबरेण ।
क्षौणीश्वरेणेह तथैव तेन श्रीवारभानोरपि बन्धुभावः ॥२२॥
पौत्रं तवेमं नृप वीरभानो जातं किलाहं निजमेव मन्ये ।
को भ्रातृपौत्रेऽथ निजे विशेष इत्याह लेखे स च मुद्गलेशः ॥२३॥

The above instance, amongst many others, should serve as an eye-opener to all who have long been misled by the campaigns of interested persons or of those who know or care little to know about the real state of friendship that existed between the Hindus and Muslims. They totally forget that it was the Age enjoying the fruits of the august preachings of Kabīr (1440-1510), Nānak (1470-1540), Caitanya Mahāprabhu (1485-1533), Vallabha Ācārya (1473-1531), amongst some other great Saints of India.

Emperor Akbar was the great son of a great Father and not only lived up to the ideals of his father but fostered into all Indians, members of all castes and creeds, the greatest ideals of mutual co-operation, friendship

and love. He was the great propounder of the Dil Elahi Philosophy, and a great seeker after Truth. He meted out equal treatment to Hindus and Muslims and was really most ably assisted by Hindus. Todar Mull was his Finance Minister and Mān Singh his great General. Todar Mull himself was a Sanskrit Author and used to patronise a large number of Sanskrit scholars headed by Nīlakaṇtha, compiler of the Todarānanda. Eulogies of Akbar in a large number by Hindu Sanskrit Poets and other Hindu scholars have already been published in my Muslim Patronage to Sanskrit Learning Part I and many more are being added in the second volume of the same series, soon to be published with the financial assistance of the Government of India. A classical example in this regard is the Stuti-mālikā of Akbarīya-Kālidāsa, the most favourite Poet of Akbar, soon to be published in the above-mentioned volume.

The noble Traditions of the family were kept up by Jahangir and Shah Zahan as well. Unadulterated praise has been showered upon Zahangir by Rudra Kavi in his Zahangir-carita and by the authors of the Virudāvalī, the critical editions of which by the present writer will soon

see the light of the day. It was Shah Jehan's Court-Poet Jagannātha Paṇḍitarāja, the greatest Sanskrit Rhetorician of all Ages, the author of the Rasa-Gaṅgādhara, who declared openly that he recognised only two Gods, viz., Dillīśvara or Jagadīśvara, *i.e.* Ruler of Delhi or the Ordainer of the world and none else[1]; and he could supplicate to them alone. He also expressed with no mean joy genuine feelings when he said that with greatest joy he passed his youthful days in the court of Delhi[2] :—

दिल्लीवल्लभपाणिपल्लवतले नीतं नवीनं वयः ।

How very fond this Emperor Shah Zehan was of the Brahman Pandits, will be best known from what Poet Vaṃśīdhara said with reference to his Queen. Jagannātha Paṇḍitarāja,

(1) दिल्लीश्वरो वा जगदीश्वरो वा मनोरथान् पूरयितुं समर्थः ।
अन्यैर्नृपालैः परिदीयमानं शाकाय वा स्याल्लवणाय वा स्यात् ॥
See p. cxi of my critical editition of the Padyāmṛta-taraṅginī.

(2) शास्त्राण्याकलितानि नित्यविधयः सर्वेऽपि सम्भाविता
दिल्लीवल्लभपाणिपल्लवतले नीतं नवीनं वयः ।
सम्प्रत्युज्झितवासनं मधुपुरीमध्ये हरिः सेव्यते
सर्वं पण्डितराज-राजितिलकेनाकारि लोकाधिकम् ॥
See p. cxxxvii of the Introduction to my critical edition of the Padyamṛta—taraṅgiṇī.

the most favourite Poet of Shāh Zehan, the greatest Sanskrit rhetorician of all ages, was naturally a great favourite of the Emperor. But Vaṃśīdhara, his Consort's favourite, once retorted Jagannātha in an open Session of the *Durbar* by saying that he (Jagannātha), as the conveyance of *Ś*iva (*i. e* the Emperor) could do little harm to the favourite conveyance of Durgā (or the Queen)—the Lion, *i. e.* Vaṃśīdhara himself. That these Hindu Poets had free access to the Queens is a fact that speaks volumes about the great confidence the Mughal rulers had in them and the great esteem of the rulers for the Pandits :—

दिङ्‌नागाः प्रतिपेदिरे प्रथमतो जात्यैव जेतव्यतां
सम्भाव्यस्फुट-विक्रमोऽथ वृषभो गौरेव गौरीपतेः ।
विक्रान्तेर्निकषं करोतु कतमं नाम त्रिलोकीतले
कण्ठेकालकुटुम्बिनीकरुणया सिक्तः स कण्ठीरवः ॥

(*V*. 201. *p*. 29 of my edition of the Padyāmṛita-taraṅgiṇī by Hari Bhāskara composed in 1674 A. D.).

The period 1551-1650 covers the latest part of the rule of Humāyun, and ends with the 23rd regnal year of Shāh Zehan (1628-1658 A.D.) We have purposely extended the contempo-

raneous period of the Khān Khānān (1557-1630 A. D.) by six years earlier than the date of his birth and 20 years later than that of his death because during these years many of the Senior and Junior contemporaries of Abdur Rahīm must have been shining resplendently in the Sanskrit Literary Horizon.Nor is it easy to say for certain when a particular poet or author was born or died. So we have extended the period of our discussion by 26 years for the sake of accuracy in particular.

Everybody will agree with us that it is very difficult to ascertain the dates of Sanskrit Authors but I have solid proofs about the dates of the Authors and works mentioned in the following pages.

Unfortunately we have been taught from our College days that Sanskrit Literature never flourished during Muslim Rule in India. Some are of opinion that it went to sleep during this period. In our prescribed courses for University and Competitive Examinations, the period of of the History of Sanskrit Literature is limited to the 12th Century A. D. It is now time to react against this, for nothing can be more damaging as well as ill-founded than the above-mentioned conception. It is with this purpose

that we include in the following pages, a record of the Advancement of Sanskrit Learning during some part of the Mughal rule in India. Full details about these works will be dealt with in my comprehensive volume—History of the Advancement of Sanskrit Learning during Muslim Rule in India.

Sanskrit Learning during 1551-1650 A. D.

SECTION I

A. KĀVYA

1. कविकर्णपूर (*Kavi-Karṇapura*) *alias Paramānandasena, son of Śivānandasena*: Caitanya-caritāmṛta,[1] Ānanda-Vṛndāvana-Campū,[2] Caitanya-candrodaya-nāṭaka,[3] Camatkāra-candrikā.

2. कविचन्द्र (*Kavicandra*), *son of Kavi Karṇapūra Gosvāmin and father of Kavibhūṣaṇa and Kavivallabha*: Kavi-candrodaya, Ratnāvalī Kāvya, Rāmacandra Campū, Vrajyā-Kāvya, Sānti-candrikā, Stavāvali Kāvyā.

3. गुणविनय गणि (*Guṇavinaya Gaṇin*), *pupil of Jayasoma Gaṇin*: Khaṇḍa-praśasti-ṭīkā, Damayantī-Kathā-ṭīkā, Viśeṣārtha-bodhikā Raghu-

---

1. Printed from Rādhāraman Press, Murshidabad, 1291 (1883 A. D.) (B. S. 1291).

2. Published in the Nityānanda-dāyinī Patrikā No. 2 Sucāru Press, Calcutta 1279 B. S. (1871).

3. Twice edited: No. 1. by Pt. Kedārnātha and Vasudeva Luxman Shastri Panashikar as vol. 87 of the Kāvyamālā Series, Nirnaya-Sāgara Press, Bombay, 1906. No. 2. By Rajendra Lal Mitra, Bibliotheca Indica, xiv, Nos. 47, 48, 80, Asiatic Society of Bengal, Calcutta, 1854.

vaṃśa-ṭīkā, Vairāgya-śataka-ṭīkā, Saṃbodha-Saptativivaraṇa being a commentary on the Sambodhasaptati by Ratnaśekhara Sūri.[1]

4. अनन्तदेव (*Anantadeva*), *son of Āpadeva* : Kṛṣṇa-candrikā-nāṭaka[2].

5. चिन्तामणि (*Cintāmaṇi*), *son of Harihara, grandson of Siddheśa* : Kaṃsavadha, Kādambarī-rasa, Triśirovadha, Vāsudeva-stava, Śambarāri-carita.

6. कमलाकर-भट्ट (*Kamalākara Bhaṭṭa*), *son of Rāmakṛṣṇa Bhaṭṭa and grandson of Nārāyaṇa*: Nirṇaya-sindhu, Gīta-Govinda-Bhāṣya, Ratna-mālā, Rāmakautuka-Mahākāvya.

7. रामदास (*Rāmadāsa*), *son of Udayarāja* ; Rāmasetu-pradīpa.

8. रूप-गोस्वामिन् (*Rūpa Gosvāmin*)[4], *brother of*

1. Printed. See India Office Library Catalogue vol. i p. 973 under Guṇavijaya Gaṇin.

2. Published in vol. iii of the Grantharatnamālā Series, 1889.

3. For detailed accounts of the literary activities of this celebrated author and his works hitherto published, see my edition of the Ghaṭakarpara-Yamaka-kāvya, Prācyavāṇī 1953, Introduction p. 33-34.

4. For the literary activities of Rūpa Gosvāmin, Direct Disciple of S'rī Caitanya Mahāprabhu, see my edition of the Haṃsadūta, vol. iv of the Saṃskrita Dūta Kāvya Series, Intro, pp. 27-36 and also the contribu-

Sanātana and Vallabha, son of Kumāra: Utkalikā-vallarī, Uddhava-dūta, Gaṅgāṣṭaka, Gaurāṅga-sura-Kalpataru, Caitanyāṣṭaka, Padyāvali, Rasāmṛta, Lalita-Mādhavanāṭaka, Vidagdha-Mādhava-nāṭaka, Vilāpa-kusumāñjali, Vraja-vilāsa-stava, Haṃsa-dūta-kāvya.

9. शङ्करमिश्र (*Śaṃkara Miśra*), *son of Bhavanātha, nephew of Jīvanātha*: Gaurīdigambara-nāṭaka.

10. पद्मनाभ (*Padmanābha*), *son of Balabhadra and brother of Govardhana Miśra and Viśvanātha*: Vīrabhadra-campū (For details see Introduction to the edition of the present author, Sanskrit Historical Kavyas, Vol. 3).

11. जीवगोस्वामिन् (*Jīva Gosvāmin*) : Muktā-carita, Gopāla-campū[1].

12. नन्द-पण्डित (*Nanda Paṇḍita*), *also called Vināyaka Paṇḍita, son of Rāma Paṇḍita*: Mādhavānanda-Kāvya, Hari-vaṃśa-vilāsa.

13. प्रभाकर–भट्ट (*Prabhākara*), *son of Mādhava and pupil of Viśvanātha and Raghunātha*: Ekāvalī-prakāśa, Kumāra-saṃbhava-ṭīkā, Cūr-

---

tions of Gauḍiya Vaiṣṇavas to Sanskrit Literature by the present author.

1. Twice edited : No. 1 by Nityasvarūpa Brahmacārin ; from Devakinandana Press : Brindabana, 1961 (1904) ; No. 2. by Rāsavihārin Sāṃkhyatīrtha, Cal.,1913.

ṇika-Vāsavadattā-ṭīkā, Rasa-pradīpa[1], Laghu-saptaśatikā-stava.

14. प्रभाकर (*Prābhakara*), *son of Bhūdhara:* Gīta-Rāghava.

15. अनन्त-भट्ट (*Ananta Bhaṭṭa*), *son of Nāgadeva Bhaṭṭa, grandson of Jahnu:* Kathāmṛtanidhi, or Pañcopākhyānasaṃgraha.

16. बालकृष्ण-भट्ट (*Bālakṛṣṇa Bhaṭṭa*): Vidvād-bhūṣaṇa Padyasaṃgraha.

17. मधुसूदन (*Madhusūdana*), *son of Mādhava, grandson of Narasiṃha:* Mañjubhāṣiṇī, being a commentary on Vidvadbhūṣaṇa Padya-saṃgraha by Bālakṛṣṇa, Sūrya-śataka-ṭīkā.

18. महादेव विद्यावागीश (*Mahādeva Vidyāvāgīśa*): Ānanda-laharī-ṭīkā, Naiṣadhacarita-ṭīkā.

19. रामर्षि (*Rāmarṣi*), *son of Vṛddhavyāsa* : Commentary on Nalodaya, Bhartṛhari-śataka, Vṛndāvana-kāvya-ṭīkā.

20. रत्नसिंह (*Ratnasiṃha*) : Pradyumna-carita Mahākāvya.

21. अनन्तपण्डित (*Ananta Paṇḍita*), *son of Tryambaka Paṇḍita:* Mudrārākṣasa- pūrva-pīṭhikā.

22. जगन्नाथ पण्डितराज (*Jāgannātha Paṇḍitarāja*),

---

1. Edited by Nārāyaṇa Sāstri Khiste, printed in the Princess of Wales Sarasvati Bhavana Texts No. 12, pp. 12, 51. Benares, 1925.

son of Perama, pupil of Jnānendra: Amṛta-laharī[1], Āsapha-vilāsa*, Karuṇā-laharī[2], Gaṅgā-laharī[3], Jagadābharaṇa, Pīyūṣa-laharī, Prāṇā-bharaṇa Kāvya[4], Bhāminī-vilāsa[5], Manoramā-kuca-mardana, Yamunā-varṇana-campū, Rasa-Gaṅgādhara[6], Lakṣmī-laharī[7], Sudhālaharī[8].

---

1. Edited by Pt. Durgāprasāda and Kāsinatha Pāṅduranga Paraba. Published in the Kāvyamala Series, Pt. I, pp. 99-101, Nirnaya Sāgara Press, Bombay, 1886. *Published from Pracyavani.

2. Edited by Pt. Durgaprasāda and Kāsinātha Pāṅduraṅga Paraba, published in the Kāvyamala Series, Pt. I, pp. 55-61. Bombay 1886.

3. Edited numerous times: No. i. Published from Kohinūra Press; Lahore in 1850, 1907, No. ii. Jāmajahāmnumā Press: Meerat, 1851 No. iii. Jñana-darpana Press: Bombay, 1773.

4. Edited by Pt. Durgaprasāda and Kāshinatha Panduranga Paraba and Published in Kāvyamāla Pt. i, Nirnaya Sāgara Press, Bombay 1886.

5. Edited 13 times, No. i. Published in Telegu character from Arsa Press, Vijagapattam 1870; No. ii. Edited by Tāranātha Tarkavācaspati from Kāvya-prakāsa Press, Calcutta 1872; No. iii Published from Gujarāta Printing Press, Bombay 1887, etc.

6. Edited by M. M. Gangadhara Shastri in the Benaras Sanskrit Series, Benaras Press, Benaras 1885-1903 ii. (i) Edited by Durgaprasāda and Kāshinātha Pānduranga Paraba, Kāvyamālā No. 12. Nirnayasā-gara Press, Bombay, 1888.

7. Edited in the Kāvyamālā Series Pt. ii. 1885.

8. Ed. in the Kavya-mala; Part I, pp. 16-22.

23. नीलकण्ठ-शर्मन् (*Nīlakaṇṭha Śarman*), *son of Janārdana* : Cimanī-carita.

24. बलभद्र (*Balabhadra*), *son of Kāśīnātha*, *grandson of Kṛṣṇadatta* : Mahā-nāṭaka-dīpikā.

25. मणिराम-दीक्षित (*Maṇirāma Dīkṣita*), *son of Gaṅgārāma* : Anūpa-vilāsa, also called Dharmāmbudhi.

26. रमानाथ-विद्यावाचस्पति (*Ramānātha Vidyāvācaspati*) : Abhijñāna-śakuntala-ṭīka, Kāvya-ratnāvali.

27. वत्सराज (*Vatsarāja*), *son of Rāghava*, *grandson of Gaṇeśa Agnihotrin* : Vārāṇasī-darpaṇa.

28. वेणीदत्त (*Veṇīdatta*), *son of Jagajjīvana*, *grandson of Nīlakaṇṭha* : Padyaveṇī[1].

Names of a considerable number of poets of this period and some of their verses have been preserved in the Koṣa-Kāvyas of this period.

For a large number of other Sanskrit Poets of this period headed by Akbarīya-Kāl dāsa, alias Govinda Bhaṭṭa, author of the Rāma-candra-yaśah-praśasti, etc., see the present Author's Muslim Patronage to Sanskrit Learn-

1. Edited critically for the first time by Dr. J. B. Chaudhuri as vol. III of the Sanskrita—Koṣa-Kāvya-saṃgraha Series Calcutta, 1944. ; Published by Prācya-vāṇī Mandir.

ing, vols. 1 and 2 ; for Muslim Sanskrit Poets, and authors vols. 1-3 of Muslim Contributions to Sanskrit Learning.

B. RHETORICS.

1. कविकर्णपूर (*Kavikarṇapūra*) : Alaṃkāra-kaustubha[1].

2. कविचन्द्र (*Kavicandra*) : Kāvya-candrikā.

3. केशवमिश्र (*Keśava Miśra*) : Alaṃkāra-śekhara[2].

4. गोपाल-भट्ट (*Gopāla Bhaṭṭa*), *son of Harivaṃśa* : Rasika-rañjinī, being a commentary on the Rasa-māñjarī by Bhānudatta.

5. चिन्तामणि (*Cintāmaṇi*), *son of Harihara* : Vāṅmaya-viveka.

---

1. This work with its commentary Subodhinī of Vis'vanātha Cakravartin was published with Bengali translation by Rāmanārāyaṇa Vidyāratna from Rādhā-ramaṇa Press, Berhampore, 1305 (1900). Published in Savitāraya-smṛti-saṃra ṣaṇa-granthamālā (No. 3). Varendra Research Society's Publications from Bharat Mihir Press, Calcutta, Rajshahi, 1926.

2. Edited by Paṇḍita S'ivadatta and Kās'inātha Pāṇḍurang Parab and published in Kāvyamalā Series vol. 50 from Nirṇayasāgara Press, Bombay 1895.

—Edited by Anantarāma Sāstri Vetāl and published in the Haridāsa-Saṃskṛta-grantha-mālā, No. 56 ; Vidyā-vilāsa Press, Banaras, 1927.

6. कमलाकर-भट्ट (*Kamalākara*), *author of Nirṇaya-sindhu*[1] : Kāvya-prakāśa-vyākhyā.

7. रूप-गोस्वामी (*Rūpa Gosvāmin*) : Ujjvala-nīlamaṇi[2], Nāṭaka-candrikā[3].

8. प्रभाकर (*Prābhākara*), *son of Mādhava* : Alaṃkāra-rahasya.

9. अनन्त पण्डित (*Ananta Paṇḍita*), *son of Tryambaka Paṇḍita* : Vyaṅgārtha-kaumudī Govardhana-praśasti-ṭīka[4], Rasamañjarī-ṭīkā.

10. जगन्नाथ-पण्डितराज (*Jagannātha Paṇḍitarāja*), *son of Perama* : Citra-mīmāṃsā-khaṇḍana[5].

---

1. Edited and printed 9 times.—Published from Mahādeva Gopāla Śāstrin Amrāpurakara's Press, Bombay 1794 (1872).

—Kāsī Saṇskrta Press Banaras, 1875.

—Gīrvāna Bhāsā-ratnākara Press, Madras, 1879. etc.

2. Edited by Pt. Kedārnath and V. L. S. Panashikar, Kāvyamāla, Bombay. 1913, etc.

3. Edited with Bengali translation by Rāsaviharin Saṃkhyātīrtha and published from Satyaratna Press, Kasimbazar, 1313 (1907).

4. Published in Grantha-ratna-mālā, Vol. I, Bombay, Gopāla Nārāyaṇa Company's Press, 1887-1891.

—Edited by Rāma Sāstri Tailaṅga, Banaras Sanskrit Series (work No. 21), Vidyāvilāsa Press Banaras, 1904.

5. Edited by Pt. Sīvadatta and Kashinātha Panduranga Parab, 1893.

11. माधवज्योतिर्विद (*Mādhava Jyotirvid*), *son of Govinda Jyotirvid* : Jyotsnā Śrutabodha-ṭīkā.

C. PROSODY (*Chandas*)

1. रूप-गोस्वामी (*Rūpa Gosvāmin*): Chandoṣṭa-daśaka.

2. लक्ष्मीनाथ-भट्ट (*Lakṣmīnātha Bhaṭṭa*) : Udāharaṇa-candrikā.

D. DICTIONARIES & ENCYCLOPAEDIAS

1. कविकर्णपूर (*Kavikarṇapūra*): Varṇa-prakāśa.

2. चिन्तामणि (*Cintāmaṇi*), *son of Harihara* : Abhidhāna-samuccaya.

3. टोडरमल्ल (*Todaramalla*), *son of Bhagavatīdāsa, Minister of Ākbar* : Todarānanda.

4. महीधर (*Mahīdhara*), *son of Rāmabhakta, grandson of Ratnākara* : Ekākṣara-kośa.

5. नारायण–शर्मन् (*Nārāyaṇa Śarman*), *son of Rāma* : Amarakośa-pañjikā or Padārthakaumudī.

6. रामनाथ-विद्यावाचस्पति (*Rāmanātha Vidyāvācaspati*): Trikāṇḍa-viveka Amarakoṣa.

7. देवसागर-गणि (*Devasāgara Gaṇin*) : Vyutpatti-ratnākara, being a commentary on the Abhidhāna-cintāmaṇi.

8. वेदाङ्गराय (*Vedāṅgarāya*), *son of Tigula-*

bhatta and father of Nandikeśvara : Pārasi-prakāśa

9. वेणीदत्त (*Veṇīdatta*), *son of Jagajjīvana :* Pañca-tattva-prakāśa.

II. VYĀKARAṆA

1. कविचन्द्र (*Kavicandra*), *son of Kavi Karṇapūra Gosvāmin :* Dhātucandrikā, Dhātu-sādhana, Sāra-laharī.

2. रूप-गोस्वामी (*Rūpā Gosvāmin*): Harinām-āmṛta Vyākaraṇa (sometimes attributed also to him.)

3. श्रीवल्लभ (*Srī Vallabha*), *pupil of Jñāna-vimala :* Durgapada-prabodha.

4. समयसुन्दर गणि (*Samayasundara Gaṇin*): Sugamavṛtti on Vṛttaratnākara.

5. जीव गोस्वामी (*Jīva Gosvāmin*): Harināmā-mṛta[1].

6. महीधर (*Mahīdhara*), *son of Rāmabhakta* · Sārasvata-prakriyā-ṭīkā.

7. भट्टोजि-दीक्षित (*Bhattoji Dīkṣita*), *son of Lakṣmīdhara, brother of Rangoji Dīkṣita :*

1. Edited and Published by Rāmaṇārāyaṇa Vidyā-ratna from Rādhāramaṇa Press ; Berhampur (Murshida-bād) 1291 (1883-4). Also ed. by S'rīpurīdāsa.

Kārikā, Siddhānta-kaumudī[1], Dhātu-pāṭha[2], Liṅgānuśāsana-sūtra-vṛtti[3], Sabdakaustubha, Bhaṭṭojidīkṣitīya.

8. साधुसुन्दर गणि (*Sādhusundara Gaṇin*), *pupil of Sādhukīrti*: Ukti-ratnākara, Dhātu-ratnākara, also called Kriyā-Kalpalatā, Sabda-ratnākara[4].

9. कृष्ण (*Kṛṣṇa*), *son of Yudhiṣṭhira*; Laghu-bodha.

10. दुर्गादास (*Durgādāsa*), *son of Vāsudeva Sārvabhauma*: Subodhā Mugdhabodha-ṭīkā[5], Dhātu-dīpikā[6], Kavi-kalpadrumaṭīkā.[7]

1. Published several times. Edited and translated into English by S. C. Basu and V. Basu 1905-9.

2. Do.

3. Edited by Narendra Nātha Vasu from Metcalfe Press : Calcutta 1319 (1912).

4. Edited by Pt. Haragovindadāsa and Bechardas in the Jaina-Yas'ovijaya-grantha-mālā ; No. 36 : Benares, 1913.

5. Published thrice. No. 1 Tamohara Press. Sriramapura, 1779 (1857). No. ii. Caitanya—candrodaya Press : Calcutta, 1783 (1861). No. iii. Compiled by Rajanīkānta Gupta from Victoria Press : Calcutta, 1810 (1888).

6 Published from S'āstraprakās'a Press : Calcutta 1887 (1830).

7. Edited 4 times. No. 1. Ed. by Madanamohana Tarkālaṃkāra from Sanskrita Press : Calcutta, 1905.

11. नीलकण्ठ-शर्मन् (*Nīlakaṇṭha Śarman*), *son of Janārdana :* Sabda-śobhā.

12. रामनाथ विद्यावाचस्पति (*Rāmanātha Vidyā-vācaspati*) : Kātantra-rahasya, Sabdārtha-rahasya.

SECTION III

SMṚTI

1. अनन्तदेव (*Anantadeva*), *son of Āpadeva* ; Prāyaścitta-nirṇaya, Prāyaścitta-pradīpikā, Smṛti-kaustubha[1], consisting among other works—Utsarga-kaustubha, Tithi-kaustubha, Dāna-kaustubha, Rājadharma-kaustubha, Saṃskāra-kaustubha[2], Saṃskāra-dīdhiti[3].

2. चिन्तामणि (*Cintāmaṇi*), *father of Ananta and grandfather of Rāma :* Muhūrta-Cintāmaṇi.

3. रामकृष्ण दीक्षित नन्हाभाइ (*Rāmakṛṣṇa Dīkṣita*

(1848). No. ii. Ed. by Tārānātha Tarkavācaspati, Ganesh Press Calcutta, 1876. No. iii. Ed. by Jīvānanda Vidyāsāgar Saraswati Press : Calcutta, 1888. No. iv. Ed. by Varadāprasanna Majumdar, B. P. M. Press, Calcutta, 1876.

1. 2. 3. } For details, see India Office Library Catalogue Vol. IV.

Nanhābhāi, son of Dāmodara: Agniṣṭoma-paddhati[1], Agniṣṭoma-prayoga, Aikāhikasattva-brahmatva-paddhati, Cayanapaddhati, Chāndogāhinka-paddhati, Jyotiṣṭomodgātṛ-paddhati, Puṣpa-sūtra-dīpa, Brahmatva-paddhati, Vājapeya-paddhati.

4. रामकृष्ण भट्ट (*Rāmakṛṣṇa Bhaṭṭa*), *son of Nārāyaṇa, father of Kamalākara and Dinakara* (*Divākara*): Anantavratodyāpana-prayoga, Jīvat-pitṛka-kartavya-nirṇaya, Māsika-śrāddha-nirṇaya, Śivaliṅga-pratiṣṭhā-vidhi.

5. कमलाकर-भट्ट (*Kamalākara Bhaṭṭa*), *son of Rāmakṛṣṇa Bhaṭṭa*: Graha-Yajña.

6. नन्द पण्डित (*Nanda Paṇḍita*), *also called Vināyaka Paṇḍita*: Kāśī-prakāśa, Tattva-muktāvalī[2], Dattaka-candrikā[3], Dattaka-mīmāṃsā or Putrīkaraṇa-mīmāṃsā[4], Nava-

---

1. Agniṣṭoma-paddhati with the commentary of Rama Krishna Tripāthi from Satya Press: Calcutta, 796 (1874).

2. See I. O. L. Catalogue, vol. IV.

3. & 4. Edited 7 times: No. i by J. C. C. Sutherland from Hindoostanee Press, Calcutta, 1821. No. ii. Baptist Mission Press, Calcutta, 1834; No. iii. Edited by Bharatacandra Siromoni, 1867. No. iv. Benaras Printing Press, 1874.

rātra-pradīpa[1], Parāśara-smṛti-ṭīkā[2], Vidvan-manohara, Pramitākṣarā being a commentary on the Mitākṣarā of Vijñāneśvara, Viṣṇusmṛti-ṭīkā Keśava-Vaijayantī[3], Śuddhi-candrikā, a commentary of Kauśikāditya's Aśauca-nirṇaya, Srāddha-kalpa-latā, Srāddha-mīmāṃsā, Smṛti-sindhu.

7. रघुनन्दन भट्टाचार्य (*Raghunandana Bhaṭṭā-cārya*), *son of Harihara Bhaṭṭa* : Aṣṭāviṃśati tattva (Smṛti-tattva)[4]. Besides these, there are a few other Tattvas and Prayogas by him such as Tr puṣkara-śānti-tattva Tīrtha-yātrā-tattva etc.

8. रघनन्दन मिश्र (*Raghunandana Miśra*) : Toḍara-prakāśa (written under the patronage of Todar Mull).

9. रघुनाथ-सार्वभौमभट्टाचार्य (*Raghunātha Sārva-bhauma Bhaṭṭācārya*) : Smārta-vyavasthārṇava.

10. भट्ट नीलकण्ठ (*Bhaṭṭa Nīlakaṇṭha*), *son of Nārāyaṇa Bhaṭṭa* ; Bhagavanta-bhāskara, also called Smṛti-bhāskara.[5]

---

1. Edited by Vaidya Nàtha S´astrin Varakale in the Princess of Wales Saraswati Bhavana Texts, Vidyā-vilāsa Press : Govt. Sanskrit Library, Benares, 1928.

2. Ed. by Nageswara Panta Dharmādhikāri ; Medical Hall Press, Benaras, 1913.

3. & 4. Edited many times. See I. O. L. Catalogue, vol. IV

5. Published from Courier Press, Bombay, 1826. Subsequently published 38 times.

IV. DHARMA

1. रामकृष्ण दीक्षित नन्हाभाइ (*Rāmakṛṣṇa Dīkṣita Nanhābhāi*), *son of Dāmodara* : Gṛhyā-saṃgraha-bhāṣya, Lāṭyāyana-sūtra-bhāṣya.

2. कमलाकर भट्ट (*Kamalākara Bhaṭṭa*), *son of Rāmakṛṣṇa Bhaṭṭa, grandson of Nārāyaṇa Bhaṭṭa* : Agni-nirṇaya, Karma-vipāka-ratna, Jīrṇoddhāra-vidhi, Tila-garbha-dāna-paddhati, Dāna-Kamalākara, Nirṇayasindhu,[1] Pitṛ-bhakti-taraṅgiṇī, Pratiṣṭhāvidhi, Pravara-darpaṇa[2], Tristhalī-setu[3], Bhāṣā-pāda, Rajata-dāna-prayoga, Rāma-Kalpadruma, Vivāda-tāṇḍava[4], Viśva-cakra-dāna-vidhi, Sāstra-dīpikā-loka on the Sāstra-dīpikā of Pārthasārathi, Sāstra-mālā on the Mīmāṃsā-sūtra, Ṣoḍaśa-saṃskāra, Samaya-Kamalākara, Sarva-śāstrārtha-nirṇaya, Kamalākarabhaṭṭīya.

3. रामकृष्ण भट्ट (*Rāmakṛṣṇa Bhaṭṭa*), *son of Mādhava, father of Viśvanātha Bhaṭṭa* · Tīrtha-ratnākara or Rāma-prasāda, Pratāpa-mārtaṇḍa.

4. विश्वनाथ (*Viśvanātha*), *son of Puruṣottama* : Viśva-prakāsa-paddhati.

---

1. Published from the Nirṇaya-sāgara Press, Bombay, 1905. Also many other times from other places.

2. Published from Lakṣmī Veṅkates'vara Press : Bombay, 1917.

3 & 4. See I. O. L. Catalogue vol. IV.

5. शिवराम (*Śivarāma*), *son of Śukla Viśrāma*; Karma-pradīpa-vṛtti, Kṛtya-cintāmaṇi, Chandoga-nityāhnika, Mantra-cintāmaṇi, Sānti-cintāmaṇi, Srāddha-cintāmaṇi, Subodhinī Gobhila-gṛhya-sūtra-paddhati.

6. दामोदर पण्डित (*Dāmodara Paṇḍita*), *who wrote under the patronage of Cudamalla during the reign of Akbar*: Kīrti-candrodaya.

7. धन्विन् (*Dhanvin or Dhanvi Svāmin*) : Drāhyāyana-śrauta-sūtra-bhāṣya, called Chāndogya-sūtra-pradīpa.[1]

8. नारायण (*Nārāyaṇa, son of Kṛṣṇaji* and *grandson of Śrīpati*) : Śāṅkhāyana-gṛhya-sūtra-bhāṣya.

9. नारायण भट्ट (*Nārāyaṇa Bhaṭṭa*), *son of Rāmeśvara, grandson of Govinda*: Antyeṣṭi-paddhati or Aurddhvadehikapaddhati[2], Antyeṣṭi-prayoga, Ayana-nirṇaya, Ātura-saṃnyāsa-vidhi, Āhitāgni-maraṇe dāhādi, Āhnika-vidhi, Utsarga-prayoga, commentary on Mādhava's Kāla-nirṇaya-saṃgraha-ślokas, Kāśī-maraṇa-mukti-vicāra, Gayā-yātrā-prayoga, Gotra-pravara-nirṇaya, Jalāśayāśramotsargavidhi. also

1. Edited by J. N. Reuter, Ph.D, Luzac & Co : London 1904.

2. Edited by Vāsudeva S'armaṇ, Nirṇayasāgara Press Bombay, 1915. (See also p. 105 below under Prayoga-ratna.)

called Taḍāgotsarga, Tithi-nirṇaya, Tulāpursuṣa-mahādāna-prayoga, Tristhalī-setu[1], Divyānuṣṭhāna-paddhati, Prayoga-setu, Prayoga-ratna[2], Māṃsa-mīmāṃsā, Rudra-paddhati also called Rudrānuṣṭhāna-paddhati, Liṅgādipratiṣṭhā-vidhi, Vāstupuruṣa-vidhi, Vṛṣotsarga-paddhati.

10. महीधर (*Mahīdhara*), *son of Rāmabhakta and grandson of Ratnākara* : Adbhuta-viveka, Kātyāyana-gṛhya-sūtra-bhāṣya, Kātyāyana-śulva-sūtra-bhāṣya,

11. अनन्त भट्ट (*Ananta Bhaṭṭa*), *son of Nāgadeva, grandson of Jahnu* : Āhnikapārijāta, Kuṇḍa-maṇḍapa--vidhāna, Kuṇḍamaṇḍapa-homa-vidhi, Graha-yajña-vidhāna, Dāna-pārijāta, Dāna-sāgara, Vidhāna-pārijāta[3], Sānti-pārijāta.

12. गङ्गाधर (*Gaṅgādhara*), *son of Rāmacandra and brother of Yājnika Nārāyaṇa* : Prakṛti-vikṛti-kāla-yāga-vicāra, Pravāsa-kṛtya, Sarvatomukha-paddhati.

---

1. Edited by Harinārāyana Āpte, Poona, 1915.
2. Edited and published four times No. i. S'ila Press : Calcutta, 1783 (1862). No. ii. Jagaddhitecchu Press : Poona 1882. No. iii. Ed. by Vāsudeva Sarman : Nirnaya Sāgara Press : Bombay, 1915.
3. Edited from the Asiatic Society, Calcutta.

13. गौरीश भट्ट (*Gaurīśa Bhaṭṭa*) : Anumaraṇa-pradīpa.

14. दिवाकर भट्ट (*Divākara Bhaṭṭa*), *son of Gaṅgā and Mahādeva, grandson of Bālakṛṣṇa* : Āhnika-candrikā, Kālanirṇaya-candrikā, Patita-tyāga-vidhi, Smārtaprāyaścitta-paddhati, Dāna-candrikā[1], and several other works.

15. भट्टनीलकण्ठ (*Bhaṭṭa Nīlakaṇṭha*), *son of Śaṃkara, grandson of Rāmeśvara* : Dharma-prakāśa, Śrāddha-prakāśa.

16. बलभद्र शुक्ल (*Balabhadra Śukla*), *son of Sthāvara* : Kuṇḍa-tattva-pradīpa[2], Cātur-māsya-kaumudī.

17. मित्र मिश्र (*Mitra Misra*), *son of Paraśurāma Miśra, grandson of Haṃsa Paṇḍita* : Vīra-mitrodaya[3], Yājñavalkya-smṛti-ṭīkā.

18. तर्कतिलक (*Tarkatilaka*), *son of Dvārakādāsa* : Kālamādhavīya-vivaraṇa, a commentary on Kāla-nirṇaya.

---

1. Published. No. i. : Bhiksletā Khātū's Press : Bombay, c. 1870 ; 1799 (1877). No. ii. Sri Vardhamānakara's Press : Bombay, 02 (1880).

2. Published from Ārya-sevaka Press : Bombay, 1809 (1877) and Luxmi Veṇkateswara Press : Bombay, 1913 (1916).

3. Edited by P. N. Sarma in the Chowkhamba Sanskrit Series, Banaras, 1006, etc.

19. रघुनाथ भट्ट (*Raghunātha Bhaṭṭa*): Kāla-tattva-vivecana[1].

20. लक्ष्मीदास (*Lakṣmīdāsa*), *son of Gopāla*: Muhūrta-muktāvalī.

21. विट्ठल (*Viṭṭhala*), *son of Būbu Śarman*: Kuṇḍa-maṇḍapa-siddhi and vivṛti,[2] Tulā-puruṣa-dāna-vidhi, Muhūrta-kalpa-druma.

22. अनन्त भट्ट (*Ananta Bhaṭṭa*), *son of Yadu*: Tīrtha-ratnākara.

23. गोकुलजित् (*Gokulajit*), *son of Harijit*: Saṃkṣepa-tithi-nirṇaya-sāra.

24. गौरीपति (*Gaurīpati*), *son of Dāmodara*: Commentary on the Acārādarśa of Śrīdatta.

25. भावदेव मिश्र (*Bhāvadeva Miśra*), *son of Kṛṣṇadeva*: Pātañjalīyābhinava-bhāṣya, Yoga-darpaṇa-ṭikā, Yoga-bindu-ṭīkā, Yoga-saṃgraha, Yoga-sūtra-vṛttiṭippaṇa, Sāṇḍilya-sūtrīyābhinava-bhāṣya,[3] Brahma-sūtra-ṭīkā, Dāna-dharma-prakriyā.

---

1. Ed. by Nanda Kishore Sharma in the Princess of Wales Sarasvati Bhavana Text No. 40. Pt. I.: Ramkrishna Printing Works : Benaras, 1932.

2. Published five times : No. i. Luxmi Veṅkateswara Press, Bombay (1916). No. ii. Nirṇayasāgara Press : Bombay. 1948 etc.

3. Ed. by Hṛṣīkes'a S'āstrin from Vānārji Press. Calcutta, 1827 (1906). I. O. C., p. 392—Bhavadeva Bhaṭṭa.

26. मणिराम दीक्षित (*Maṇirāma Dīkṣita*), *son of Gaṅgārāma, grandson of Śivadatta Śarman*: Acāra-ratna, Samaya-ratna.

27. रामचन्द्र भट्ट (*Rāmacandra Bhaṭṭa*), *son of Viṭṭhala*: Kṛtya-ratnāvalī.

28. रामनाथ विद्यावाचस्पति (*Rāmanātha Vidyāvācaspati*): Samaya-rahasya, Saṃskāra-paddhati-rahasya, Smṛti-ratnāvali, Dāyabhāga-viveka.

29. वेदाङ्गराय (*Vedāṅgarāya*), *son of Tigula-bhaṭṭa*), Srāddha-dīpikā.

30. **Bhattoji Diksita,** Advaita-kaustubha, Ācāra-pradīpa, Āsauca-triṃśaślokī-Aśauca-nirṇaya, Āhnika-Kāla-nirṇaya-saṃgraha, Gotra-pravara-nirṇaya, Caturviṃśati-muni-mata-vyākhyā,[1] Candana-dhāraṇa-vidhi, Tattva-kaustubha, Tattva-viveka-dīpana-vyākhyā, Tithi-nirṇaya,[2] Tithi-nirṇaya-saṃkṣepa, Tithi-pradīpaka, Tīrtha-yātrā-vidhi, Tristhalī-setu-sāra-saṃgraha, Daśa-śloka-ṭīkā, Prāyaścitta-vivaraṇa, Māsa-nirṇaya, Srāddhakāṇḍa, Sandhyā-mantra-vyākhyāna, Sarva-sāra-saṃgraha.

1. Ed. by Pt. Devīdatta Parajuli, Benares Sanskrit Series, Vidyavilas Press: Benaras, 1907-8.

2. See I. O. L. Catalogue, vol. IV.

V. *JYOTISA* (*Astronomy & Astrology*)

1. केशव दैवज्ञ (*Kesava Daivajna*), *of Nandi-grāma*; Jātaka-paddhati[1] also called Keśavī-Jātaka, Tājika-paddhati or Varṣa-phala-paddhati,[2] Laghu-tājika,[3] Muhūrta-tattva.[4]

2. अनन्तदेव (*Anantadeva*), *son of Āpadeva*: Nakṣatra-sattra-prayoga.

3. विश्वनाथ दैवज्ञ (*Viśvanātha Daivajna*), *fifth son of Divākara Daivajna*: Iṣṭa-śodhana, Keśava-jātaka-paddhaty-udāharaṇa on Keśavī laghvī, Graha-kautuhalodāharaṇa, Graha-lāghava-vivaraṇa and Graha-lāghavodā-haraṇa,[5] Candramāna-tantra-ṭīkā, Tājika-paddhati-ṭīkā, Tithi-cintāmaṇy-udāharaṇa, Nīla-kaṇṭhī-ṭīkā, Pātasaraṇi-ṭīkā, Bṛhajjātaka-ṭīkā, Bṛhat-saṃhitā-ṭīkā, Brahmatulya-siddhānta-ṭīkā,

1. Edited 7 times. No. i. Nīti Prakās'a Press: Bombay, 1872. No. ii. Nirṇayasāgara Press: Bombay 1909, etc.

2. See I. O. L. Catalogue Vol. 4

3. Telugu character. Ādi Saraswati Nilaya Press: Madras, 1916.

4. Published twice: No. i. Benaras Akhavāra Press: Benaras, 1856. No. ii. Vṛttaprasāraka Press: Poona, 1927.

5. Edited by M. M. Sudhākara Dvivedin, 1904, 1925.

and Brahmatulyodāharaṇa, Mitāṅka, Muhūrta-maṇi, Varṣa-tantra-prakāśikā, Varṣa-paddhati-ṭīkā, Vaśiṣṭha-saṃhitā-ṭīkā, Viṣṇukaraṇodāharaṇa, Śrīpaty-udāharaṇa, Ṣoḍaśa-yogādhyāya, Saṃjñā-tantra-prakāśikā, Siddhānta-śiromany-udāharaṇa, Sūrya-siddhānta-ṭīkā, Grahaṇārtha-prakāśikā, Sūrya-siddhāntodāharaṇa, Soma-siddhānta-ṭīkā, Horā-makarandodāharaṇa, Aṣṭa-varga-jātaka, Janma-patrikā-lekhana-karma, Jātaka-paddhaty-udāharaṇa, Tājika-paddhati-ṭīkā, Makarandodāharaṇa, Saura-pakṣa-gaṇita-ṭīkā.

4. शङ्कर (*Śaṃkara*), *son of Harihara, pupil of Harṣaratna*: Karaṇa-kutūhalodāharaṇa, Karaṇa-vaiṣṇava or Vaiṣṇava-karaṇa, Jyotiṣa-Keralīya.

5. शिव (*Śiva*), *son of Rāma*: Janma-cintā-maṇi.

6. हरजि भट्ट (*Haraji Bhaṭṭa*), *father of Haridatta*: Phala-dīpikā, Muhūrta-candrakalā.

7. हरिदत्त भट्ट (*Haridatta Bhaṭṭa*), *son of Haraji Bhaṭṭa. wrote under king Jagatsiṃha, son of Kṛṣṇasiṃha in* 1639: Jagadbhūṣaṇa.

8. नीलकण्ठ (*Nīlakaṇṭha*), *son of Ananta and grandson of Cintāmaṇi*: Gṛha-praveśa-prakaraṇa-ṭīkā, Gocara-prakaraṇa-ṭīkā, Graha-kautuka, Graha-lāghava, Jaimini-sūtra-ṭīkā

Subodhinī[1], Jyotiṣa-kaumudī, Todarāja, Tājika[2], Tithi-ratna-mālā, Daivajña-vallabha, Praśna-kaumudī, Praśna-tantra,[3] Makaranda, Muhūrta-cintāmaṇi-ṭīkā, Varṣa-tantra[4], Varṣa-phala, Vivāha-prakaraṇa-ṭīkā, Saṃjñā-tantra,[5] Saraṇī-Koṣṭhaka.

9. नीलकण्ठ भट्ट (*Nīlakanṭha Bhaṭṭa*), *son of Ananta* (Same as above) (?) : Rāma-vinoda.

10. ढुण्ढिराज (*Dhuṇḍhirāja*), *son of Nṛsiṃha of Pārthapura* : Ṛṇa-bhaṅgādhyāya, Kuṇḍa-Kalpalatā, Graha-phalopapatti, Graha-lāghavodāharaṇa, Jātaka-kaustubha, Jātakā-bharaṇa, Tājika-bhūṣaṇa, Tājikābharaṇa, Pañcāṅga-phala, Rāja-yogādhyāya, Śiṣṭādh-yāya, Sudhā-rasa-karaṇa-caśaka, Sudhā-rasa-sāriṇī.

11. नारायण (*Nārāyaṇa*), *son of Ananta, grandson of Hari* : Kuṇḍa-maṇḍapa- darpaṇa, Muhūrta-mārtaṇḍa.[6]

---

1. Medical Hall ress : Benares, 1956 (1899).
2. See India Office Library Catalogue, Vol. 4.
3. Do. 4. Do. 5. Do.
6. Edited seven times. No. i. Benares Akhavāra Press : Benares, 1854. No. ii. Bombay Vaibhava Press : Bombay, 1921. No. iii. Gīrvaṇa-bhāṣā-ratnākara Press : Madras. 1901, etc.

12. प्रभाकर (*Prabhākara*), *son of Mādhava* : Vivāha-paṭala.

13. रघुनन्दन सार्वभौम भट्टाचार्य (*Raghunandana Sārvabhauma Bhaṭṭācārya*), Satkṛtya-muktāvalī.

14. कृष्णगणक (*Kṛṣṇa Gaṇaka or Kṛṣṇa Daivajna,*), *son of Ballāla* : Chādaka-nirṇaya, Pañca-pakṣī, Parameśvarīya, Praśna-Kṛṣṇīya, Bīja-vivṛti-kalpalatāvatāra, commentary on Bhāskara's Līlāvatī, Bījāṅkura or Bīja-pallava, Līlāvatī-ṭīkā on the Bīja-gaṇita of Bhāskara, Srīpati-ṭīkā, Sūrya-siddhāntodāharaṇa.

15. गणेश (*Gaṇeśa*), *son of Gopāla* : Jātakālaṃkāra[1].

16. राम (*Rāma*), *son of Ananta, grandson of Cintāmaṇi,* : Muhūrta-cintāmaṇi, Rāma-vinoda or Rāma-vinoda-karaṇa, also called Pañcāṅga-sādhanodāharaṇa.

17. विष्णुदैवज्ञ (*Viṣṇu Daivajna*) : Bṛhaccintā-maṇi-ṭīkā, Viṣṇu-karaṇodāharaṇa, Sūrya-prakāśa-saraṇa.

---

1. Printed and edited several times. No. i. Mādhavarāma's Press : Calcutta, [1812 ?] No. ii Bombay Printing Press : Bombay 1873, etc. Printed with various commentaries as well many times from Bombay and Benares.

18. विद्याधर (*Vidyādhara*), *son of Nārāyaṇa, grandson of Harihara*: Graha-vidyādhara, Pañcāṅga-Vidyādharī.

19. सुमतिहर्ष (*Sumatiharṣa*), *pupil of Harṣaratna Gaṇin*: Karaṇa-kautūhala-vṛtti, commentary on Śrīpati's Jātaka-paddhati, commentary on Tājika-sāra of Haribhadra, Horā-makaranda-ṭīkā.

20. गङ्गाधर (*Gaṅgādhara*), *also called Lakṣmīdhara, son of Govardhana, younger brother of Viṣṇu*: Gaṇitāmṛta-sāgarī or Aṅkāmṛta-sāgarī, Līlāvatī-ṭīkā, Graha-lāghava-vivṛti, Tājika-ratna, Pañca-pakṣī-prakāśa, Pāṭi-līlāvatī-viveka, Parāśara-paddhati, Varṣa-phala-tantra.

21. नित्यानन्द (*Nityānanda*), *son of Devadatta*: Iṣṭa-kāla-śodhana, Niṣeka-vicāra, Siddhāntarāja.

22. बलभद्र (*Balabhadra*), *son of Dāmodara, brother of Harirāma*: Hayaratna,[1] Horā-ratna, Makaranda-ṭīkā, Commentary on Bhāskara's Bīja-gaṇita.

23. मणिराम-दीक्षित (*Maṇirāma Dīkṣita*), *son of Gaṅgārāma*: Anūpa-vyavahāra-sāgara.

---

1. Published from Jvālā-prakāśa Press: Meerut, 1933 (1876.)

24. माधव ज्योतिर्विद् (*Mādhava Jyotir-vid*), *son of Govinda Jyotirvid*: Jana-bodhinī, commentary on Jātaka-paddhati of Srīpati, Bhāsvatī-vivaraṇa, Mahādevī-ṭīkā, Vidyā-mād-havīya-vyākhyāna.

25. राजर्षि (*Rājarṣi*), *son of Kalyāṇa*: Camatkāra-cintāmaṇi, Dāsa-cintāmaṇi, Yoginī-daśādhyāya.

26. रामनाथ विद्यावाचस्पति (*Rāmanātha Vidyā-vācaspati*), Jyotiṣa, Līlāvatī-rahasya.

27. विश्वरूप गणक (*Visvarūpa Gaṇaka, surnamed Munīśvara*), *son of Rāṅganātha*; Siddhānta-sārvabhauma.[1]

VI. BHAKTI

1. अनन्तदेव (*Anantadeva*), *son of Āpadeva*; Bhagavad-bhakti-nirṇaya, Bhagavannāma-kaumudī-prakāśa.[2]

2. कविकर्णपूर (*Kavikarṇapūra*), *alias Para-mānandasena, son of Śivānandasena*:

---

1. See India Office Library Catalogue Vol. 4.

2. Edited by Dāmodara Sāstrin in the Acyuta granthamālā, No. i. Jñāna-maṇḍala Press: Benares, 1984 (1927.)

Gaurāṅga-gaṇoddeśa-dīpikā[1], Bṛhat-Kṛṣṇa-gaṇoddeśa-dīpikā.

3. रूपगोस्वामिन् (*Rūpa Gosvāmin*),) *brother of Sanātana and Vallabha*: Premendu-sāgara, Bhakti-rasāmṛta-sindhu[2], Sikṣā-daśaka, Saṃkṣepa-Bhāgavātāmṛta[3], Sādhana-paddhati, Stava-mālā[4], Upadeśāmṛta, Kārpaṇya-pañjikā, Govindavirudāvalī, Mathurā-mahiman, Harekṛṣṇa-mahāmantrārtha-nirūpaṇa.

4. जीवगोस्वामिन् (*Jīvā Gosvāmin*): Brahma-saṃhitā-ṭīkā,[5] Bhakti-rasāmṛta-sindhu-sūcīpatra, Saṭ-saṃdarbha, or Bhāgavata-saṃdarbha consisting of Paramārtha-saṃdarbha, Prīti-

---

1. No. I. Translated into Bengali by Rāma-nārāyana Vidyāratna, Rādhāramana Press : Berhampur, 1886 & 1906.

No. II. Edited by Surendranātha Gosvāmin, Calcutta, 1914. (B. M. C.)

2. Published thrice No. I Ed. by Rāmanārāyaṇa Vidyāratna, Rādhāramaṇa Prers : Murshidabad, 1286 (1864) No. ii. and iii Sahitya Press and Prakṛta Press Calcutta, 1872-73.

3. For details, see I. O. L. Catalogue, Vol. IV.

4. Published in Bengali script from the Rādhā-ramana Press, Murshidabad, 2nd edition, 1319 B. S. This edition also contains the Stava-mālā-vibhūṣaṇa, a commentary on the Stava-mālā by Baladeva Vidyā-bhūṣaṇa.

5. Published from Radharamana Press, Murshidabad, 1301 (1894) and also 4 other times.

saṃdarbha, etc[1], Bhāgavata-purāṇa-daśama-skanda-toṣiṇī, Sārasaṃgra-ha, Stavamālā[2], Dig-darśinī.

5. महीधर (*Mahīdhara*), *son of Rāmabhakta and grandson of Ratnākara*: Commentary Viṣṇu-bhakti-Kalpalatā-prakāśa[3], being a commentary on the Viṣṇu-bhakti-kalpalatā by Puruṣottama Ācārya.

6. नारायण (*Nārāyaṇa*), *son of Limba Bhaṭṭa, grandson of Kanha Bhaṭṭa*: Pūrṇānanda-prabandha.

7. भवदेव मिश्र (*Bhavadeva Misra*), *son of Kṛṣṇadeva*: Rāma-līlā.

8. विष्णुपुरी (*Visṇupurī*), *or Vaikuṇthapurī, pupil of Madanagopāla*: Bhagavadbhakti-ratnāvalī, also called Bhakti-ratnāvalī[4],

1. Edited part by part in Bengali script several times.

2. Ed. by Bhavadatta Sāstrf & K. P. Pandurang, Kāvyamālā, Bombay, 1903.

3. The Viṣṇu-bhakti-kalpa-latā-prakās'a also passes under the name Viṣṇu-bhakti-kalpa-latā-vivaraṇa; see p. 1535 of my Catalogue of Sanskrit Printed Books in the India Office Library.

4. Edited and Published thrice. No. I. by Monmohan Vandopādhyaya, Karmayoga Press: Calcutta,

Bhāgavātāmṛta, Mahākāvya-vivaraṇa, Hari-bhakti-kalpalatā.

9. महेश्वर (*Maheśvara*), *son of Virūpākṣa*: Commentary on Puruṣottama's Viṣṇu-bhakti-kalpalatā.

Many works of this Section have already been included in the section on Kāvya, Smṛti, etc., on account of obvious reasons. The Lalita-Mādhava, Vidagdha-Mādhava, Haribhakti-rasāmṛta-sindhu, Ujjvala-nīlamaṇi, Hari-bhakti-vilāsa, etc., are all devotional works.

VII PHILOSOPHY

1. अनन्तदेव (*Anantadeva*), *son of Āpadeva*: Devatāsvarūpa-vicāra, Mīmāṃsā-nyāya-prakāśa-ṭīkā, Saṃpradāya-nirūpaṇa Tattva-prakriyā-ṭīkā, Vākyabheda-vāda.

2. रामकृष्णभट्ट चक्रवर्तिन् (*Rāmakṛṣṇa Bhaṭṭa Cakravartin*), *son of Śiromaṇi Bhaṭṭācārya* (*Raghunātha*): Nyāya-dīpikā, Nyāya-līlāvatī-prakāśa.

3. विज्ञानभिक्षु (*Vijnānabhikṣu*), *Guru of Bhava Gaṇeśa Dikṣita*; Iśvara-gītā-bhāṣya, Kaṭha-vally-upaniṣadāloka, Kaivalyopaniṣadā-

1317 (1911). No. ii. Sacred Books of the Hindus vol. vii, Indian Press: Allahabad, 1912. No. III. Ed. in Shyāmācaran Sanskrit Series, No. 1, Indian Press Allahabad, 1914.

loka, Patañjali-bhāṣya-vārtika or Yoga-vārtika[1], Praśnopanisadāloka, Muṇḍakopaniṣadāloka, Maitreyopaniṣadāloka, Bhagavad-gītā-ṭīkā, Māṇḍūkyopaniṣadāloka, Yoga-sāra-saṃgraha[2], Vijñānāmṛta or Brahma-sūtra-ṛju-vyākhyā[3], Vedāntāloka, Svetāśvataropaniṣadāloka, Sāṃkhya-kārikā-bhāṣya[3], Sāṃkhya-pravacana-bhāṣya[4], Sāṃkhya-sāra-viveka.[5]

4. शङ्कर मिश्र (*Śaṃkara Miśra*), *son of Bhavanātha, and nephew of Jīvanātha* : Ātma-tattva-viveka-kalpalatā[6], Kaṇāda-rahasya,[7] Khaṇḍana-khaṇḍa-khādya-ṭīkā[8], Chandogāhnikoddhāra, Nyāya-līlāvatī-kaṇṭhābharaṇa[9], Bheda-prakāśa,

1. See India Office Library, Vol. IV.
2. do do
3. Chowkhamba Sanskrit Series. No. 8.
4. Ed. by Revati Kanta Bhattacharya. Calcutta, 1920.
5. See India Office Library, vol. *iv.*
6. Edited by Vindhyes'varī Prasad Dvivedin and Luxman Shastri Draviḍa. Bibliotheca India, Work No. 170. Baptist Mission Press, Calcutta, 1907-25.
7. Ed. by Vindhyesvarī Prasada Dvivedin. Chowkhamba Sanskrit Series work No. 48. Vidyā-vilāsa Press : Benaras, 1917.
8. No. 1. Ed. by Mohanlal Vedāntācārya, Medical Hall Press : Benaras, 1910. No. 2. L. S. Drāviḍa, Benares, 1914.
9. Ms., Asiatic Society, dated Saka 1739, p. 98 of Kuñjavihārin Kāvyatīrtha's Catalogue.

Vaiśeṣika-sūtropaskāra[1], Kroḍa-patra, Gādādharī-ṭīkā, Asiddha-pūrvapakṣa-grantha-ṭīkā, Udāharaṇa-lakṣaṇa-ṭīkā, Upādhi-dūṣaka-tābija-ṭīkā, Upādhi-pūrvapakṣa-ṭīkā, Upādhi-siddhānta-grantha-ṭīkā, Kūṭa-ghaṭita-lakṣaṇa-ṭīkā, Kevalānvayi-grantha-ṭīkā, Tarka-grantha-ṭīkā, Tṛtīya-miśralakṣaṇa-ṭīkā, Dvitīya-miśralakṣaṇa-ṭīkā, Pakṣatā-ṭīkā, Pakṣatā-siddhānta-grantha-ṭīkā, Pañca-lakṣani-kroḍa, Pañca-lakṣaṇa-ṭīkā, Parāmarśa-Pūrva-pakṣa-grantha-ṭīkā, Parāmarśa-siddhānta-grantha-ṭīkā, Pucha-lakṣaṇa-ṭīkā, Pratijñā-lakṣaṇa-ṭīkā, Prathama-cakravarti--lakṣaṇa-ṭīkā, Prathama-miśralakṣaṇa-ṭīkā, Bādha-pūrvapakṣa-grantha-ṭīkā, Bādha-siddhānta-grantha-ṭīkā, Viruddha-pūrva-pakṣa-grantha-ṭīkā, Viśeṣa-nirukti-ṭīkā, Sat-pratipakṣa-kroḍa, Sat-pratipakṣa-siddhānta-grantha-ṭīkā, Savyabhicāra-pūrvapakṣa-grantha-ṭīkā, Sāmānya-nirukti-kroḍa, Sāmānya-nirukti-ṭīkā, Sāmānya-nirukti-patra, Samānya-lakṣaṇa-ṭīkā, Hetu-lakṣaṇa-ṭīkā, Saṃkara-patra, Sāṃkara-bhattīya, Śāṃkarī, Tattva-cintāmaṇi-mayūkha, Vādivinoda[2], Rasārṇava[3].

---

1. Haridas Sanskrit series, No. 3, Benares, 1923.
2. Ed. by Gāṅgānātha Jhā, Shyāmācaraṇa Sanskrit Series; Allahabad, 1915.
3. Ed. by Pt. Amarnath Jha in the Pandit.

5. पद्मनाभ (*Padmanābha*), *son of Balabhadra and brother of Govardhana Miśra* and *Viśvanātha*: Kiraṇāvalī-bhāskara[1], Rāddhānta-muktāhāra, Vardhamānendu on Vardhamāna's Nyāya-nibandha-prakāśa.

6. नारायण सरस्वती (*Nārāyaṇa Sarasvatī*), *pupil of Govindānanda Sarasvatī*: Śārīraka-bhāṣya-vārtika.

7. प्रभाकर (*Prabhākara*), *son of Mādhava Bhaṭṭa*: Śāstra-dīpikā, commentary on the Mīṃāmsā-sūtra.

8. महीधर (*Mahīdhara*), *son of Ratnākara*: Yoga-vāśiṣṭha-sāra-vivṛti,[2] Rāma-gītā-ṭīkā.

9. रघुनाथशिरोमणि (*Raghunātha Śiromaṇi*), *pupil of Vāsudeva Sārvabhauma* and *father of Rāmakṛṣṇa*: Khaṇḍana-Khaṇḍa-ṭīkā, Guṇakiraṇāvalī-prakāśa-dīdhiti[3], Tattva-cintāmaṇi-dīdhiti[4], Nyāya-kusumāñjali-ṭīkā, Nyāya-līlāvatī-prakāśa-dīdhiti, Nyāya-līlāvatī-vibhūti, Padārtha-tattva-nirūpaṇa,[5] Brahma-sūtra-vṛtti, Advai-

1. Ed. by Gopinath Kaviraj in the Princess of Wales Sarasvati Bhavana Texts, No. i. Benares, 1920.
2. See India Offiee Library, Vol. IV.
3. Do.
4. Published by Asiatic Society, Calcutta.
5. Edited by Vindhyesvarī-Prasāda Dvidedin, E. J. Lazarus & Co: Benaras, 1916.

teśvara-vāda, Apūrva-vāda-rahasya, Avayava-grantha, Ākāṅkṣā-vāda, Ākhyāta-vāda, Kevala-vyatireki, Gaṇa-nirūpaṇa, Dharmitāvacchedaka-pratyāsatti, Nañartha-vāda, Nirodha-lakṣaṇa, Niyojyānvayārtha-nirūpaṇa, Pakṣatā, Pañca-lakṣaṇī-kroḍa, Prāmāṇya-vāda, Yogyatā-rahasya, Vākya-vāda, Vyāpti-vāda, Sabda-vādārtha, Sāmānya-nirukti, Sāmānya-lakṣaṇa, Nañ-Samāsaṭīkā, Bauddhādhikāradīdhiti, Mīmāṃsā-sāra-ratna.

10. रघुनाथसार्वभौम भट्टाचार्य (*Raghunātha Sārva-bhauma Bhaṭṭācārya*), Siddhāntārṇava.[1]

VIII. MEDICINE

1. कविचन्द्र (*Kavicandra*), *son of Kavikarṇa-pūra Gosvāmin* : Cikitsā-ratnāvalī.

2. वैद्यराज (*Vaidyarāja*), *son of Viśārada and grandson of Vaidya Cintāmaṇi* : Sukha-bodha.

3. जयरत्न (*Jayaratna*) : Jvara-parājayaḥ.

4. जगन्नाथ (*Jagannātha*), *son of Lakṣmaṇa* : Yoga-saṁgraha.

---

1. See India Office Library Catalogue, Vol. IV.

IX. TANTRA

1. पूर्णानन्द परमहंस (*Purṇānanda Paramahaṃsa or Pūrnānandanātha*), *pupil of Brahmānanda Paramahaṃsa* : Kakārādi--Kālīsahasra-nāma-ṭīkā, Kālikā-sahasra-nāma-stutiratna-ṭīkā, Kālikā-rahasya, Gadya-vallarī, Tattva-cintāmaṇi, Tattvānanda-taraṅgiṇī, Vāmakeśvara-tantre Mahātripurasundarī-mantranāma-sahasram, S'āktakrama, Syāmā-rahasya[1], Saṭ-cakra-krama[2] or Saṭ-cakra-prabheda, Brahmānanda's Saṭ-cakra-dīpikā, Subhagodaya- darpaṇa.

2. महीधर (*Mahīdhara*), *son of Rāmabhakta and grandson of Ratnākara* : Nṛsiṃha-paṭala, Mantra-mahodadhi [3] with its commentary Naukā, Mātṛkā-nighaṇṭu.[4]

---

1. See India Office Library, Vol. IV.

2. ,, ,, ,,

Works of *Bhaṭṭoji Dīkṣita, son of Lakṣmīdhara* : Tantra-sidhānta-dīpikā, Tantra-viveka-dīpana-vyākhyā, Tantrādhikāra-nirṇaya, Tarkāmṛta, etc. deserve mention here. But it remains to be proved how far he was indebted to the Muslim Rulers, if at all.

3. Published several times : No. i. Ganes'a Press : Benares, 1919 No. ii. Smarahiṃsakadatta's Press : Bombay, 1929.

4. See Tantrābhidhāna ; vol. iv of India Office Library Catalogue.

3. जगदानन्द शर्मन् (*Jagadānanda Śarman*): Kālikārcana-dīpikā, also called Kuladīpikā[1].

X. VEDIC LITERATURE

1. नारायण (*Nārāyaṇa*), *pupil of Ramendra Sarasvatī*: Commentaries on Upaniṣads[2].

2. नरसिंह सरस्वती (*Narasiṃha Sarasvatī*), Atharvaṇopaniṣat-khaṇḍārtha, Aitareyopaniṣat-khaṇḍārtha-prakāśa, Maṇḍa-prabodha, being a commentary on Jayatīrtha's Tattvoddyota-vivaraṇa.

3. महीधर (*Mahīdhara*), *son of Rāmabhakta*: Iśāvāsyopaniṣad-bhāṣya, Puruṣa-sūkta-ṭīkā, Rudra-japa-bhāṣya, Veda-dīpa commentary on the Vājasaneyī Saṃhitā[3], Saḍaṅga-Rudra-bhāṣya, Sautrāmaṇi-viniyoga-sūtrārtha, Rudra-Bhāṣya[4].

4. रत्नेश्वर (*Ratneśvara*), *Guru of Mahīdhara*: Sulva-sūtra-vivaraṇa.

---

1. Edited by Arthur Avalon in the Tantrik texts, vol. i, 1913.

2. Ed. by Dhuṇḍhirāja S'āstri, Haridas Sanskrit Series, Benaras 1923.

3. Nirṇaya-sāgara Press: Bombay, 1888, 1889

4. Compiled by Bhagulāla Bhāśaṃkara Bhaṭṭa. 1898.

XI. JAINA LITERATURE

1. साधुसुन्दरगणि (*Sādhusundara Gaṇin*), *pupil of Sādhukīrti* : Saṃskṛta-manjarī, Uktiratnākara, Dhātu-ratnākara[1] or Kriyā-kalpalatā.

2. समयसुन्दरगणि (*Samayasundara Gaṇin*), *pupil of Sakalacandra* : Das'avaikālika-ṭīkā, Raghuvaṃśa-ṭīkā Arthālāpanikā.

3. सहजकीर्ति *Sahajakīrti* : Kalpa-manjarī,[2] commentary on Kalpa-sūtra, Siddha-śabdārṇava.

ADDITIONAL LIST

1. अनन्तदेव (*Anantadeva*), *son of Āpadeva* : Cāturmāsya-prayoga.

2. चिन्तामणि (*Cintāmaṇi*), *son of Harihara, grandson of Siddhes'a* : Akṣāvalī, Kṛtya-puṣpān-jali.

3. रामकृष्ण दीक्षित नान्हाभाई (*Rāmakṛṣṇa Dīksita Nanhābhāi*), *son of Dāmodara* : Sāma-tantra-bhāṣya.

4. रामकृष्ण भट्ट (*Rāmakṛṣṇa Bhaṭṭa*), *son of*

---

1. by Lavanyavijaya Muṇi, Jain Advocate Press : Ahmedabad, 1929

2. Published 5 times. No. (i) Standard Press : Kumbakonam, 1911; No. (ii) S'astrasanjivani Press : Madras, etc.

Mahīdhara, father of Vis'vanātha Bhaṭṭa : Yukti-sneha-prapūraṇī on the Śāstra-dīpikā.

5. रूप गोस्वामी (*Rūpa Gosvāmin*) : Dānakeli-kaumudī.

6. लक्ष्मीनाथ (*Lakṣmīnātha Bhaṭṭa*) : Piṅgalār-tha-pradīpa, Duṣkara-citra-prākaśikā.

7. विज्ञानभिक्षु (*Vijnānabhikṣu*), *Guru of Bhava Gaṇeśa Dīkṣita* : Ādesa-ratnamālā or Upadeśa-ratna-mālā, Brahmādarśa.

8. वीरभद्रदेव (*Vīrabhadradeva*), *son of Rāma-candra, grandson of Vīrabhānu* : Kandarpa-cūḍāmaṇi Kāma-sūtra-ṭīkā.[1]

9 विश्वनाथ दैवज्ञ (*Vis'vānatha Daivajna*), *fifth son of Divākara Daivajna* : Rāmavinodo-dāharaṇa.

10. शङ्कर मिश्र (*Śaṃkaramiśra*), *son of Bhavanātha* : Prāyaścitta-pradīpa, Śrāddha-paddhati, Jāgadīśī-ṭīkā, Anumiti-ṭīkā

11. हरिदास (*Haridāsa*), *son of Puruṣottama* : Prastāva-ratnākara.

12. पद्मनाभ (*Padmanābha*), *son of Balabhadra* : Tattva-cintāmaṇi-parīkṣā, Tattva-prakāśikāṭīkā.

13. कृष्णदत्त मिश्र (*Kṛṣṇadatta Miśra*), *also called Vana-mālimiśra, son of Maheśamiśra* : Kurukṣetra-pradīpa.

---

1. Gujrati News Press, 1925.

Translation of the Kheta-Kautuka with Notes

1. Salutations to the sublime object of worship by obtaining the dust of whose lotus-feet even gods gain sway over the whole world.

2. Many of my predecessors[1] composed works in a mixed language—Sanskrit and Persian. Following their foot-steps, I have undertaken the composition of the work at hand, *viz.* the Kheṭa-Kautuka[2].

SUN

3. If the sun be in the first zodiac sign[3], the individual born becomes diseased, defiled by women, gives birth to wicked children and subsequently, becomes a vagabond. If the sun

---

1. Stray examples of this also are not lacking. They have been quoted before. Complete works in a mixed language—Sanskrit and Arabic-Persian were composed in later ages too ; e. g. the Abdullāh-carita by Lakṣmīpati. Biography of Abdullāh, the King-Maker of Delhi, published as vol. 1 of Prācyavāṇī Sanskrit History Series.

2 Variant reading खेत-कौतुकम् ।

3. For the significance of these signs, see my work Development of Indian Astrology and Astronomy during Muslim Rule in India.

be in its downward course, the person in question becomes deprived of all self-respect, envious of others and crooked.

4. If the sun predominates over the Dhanasthāna *i. e.* the second zodiac sign of a particular person, he becomes unwise, extremely wrathful, narrow-minded, miserly, poor, bad-looking, diseased, and devoid of common-sense.

5. If the sun predominates over the third zodiac sign of a person, he becomes very famous, healthy, sweet-talking, blessed with a beautiful wife, possessed of conveyances, very wealthy and dispassionate.

6 If the sun predominates over the fourth zodiac sign, a person is bound to be wretched in life, always suspicious in nature, and worried. He can never enjoy his life, frequents bad quarters and becomes a vagabond.

7. If the sun be in the fifth zodiac sign, the person in question fails in obtaining fame, remains unwise, worried, unhappy, wrathful, and very much averse to righteous duties.

8. If the sun has his sway over the sixth zodiac sign, the individual born earns riches, becomes handsome, talks little, inherits maternal wealth, keeps good health and defeats his enemies.

9. If the sun be in the seventh zodiac sign, the person in question always remains worried, becomes subject to passion, pines for women, deceives others and vanquishes his enemies on the battlefield.

10. If the sun be in the eighth zodiac sign, that person is bound to suffer from hunger and thirst and roam about frequently, bereft of all enthusiasm. He becomes very thin and has to leave aside his own country and travel in foreign ones.

11. If the sun be in the ninth zodiac sign, the person in question becomes well-known throughout the world and enjoys the wealth of other people. He has to encounter many obstacles and resides in the house of his maternal grandfather in discomfort. If the sun be ascendent on the ninth zodiac sign, he becomes very wealthy.

12. If the sun be in the tenth zodiac sign, a person becomes very wealthy, handsome, a good rider, very happy and famous throughout the world. If the sun be in a downward course, the individual born cannot enjoy his life as much as his father did.

13. If the sun be in the eleventh sign, then that person becomes very handsome, wealthy,

and possesses many conveyances; his wife is bound to be very meanminded though very beautiful. He possesses a beautiful house, fights relentlessly, employs good counsellors, loves music, possesses attractive eyes, and lords it over all.

14. If the sun be in the twelfth zodiac sign, the eyesight of that particular person becomes defective, and his left eye becomes very weak. He loses all his reputations, spends more than what he earns, does many good deeds, becomes the protector of wicked people and always suffers due to ill health.

MOON

15. If the moon be in the first zodiac sign, that individual becomes very rich, handsome, intelligent and happy.

16. If the moon be in the second zodiac sign, the individual born becomes wealthy, self-controlled, sweet-speaking, humorous and powerful.

17. If the moon be in the third zodiac sign, a person becomes very affectionate in nature, powerful, self-contented and does many good deeds.

18. If the moon be in the fourth zodiac sign,

one becomes a donor, religious-minded, king-like, scholarly and wealthy.

19. If the moon be in the fifth zodiac sign, a person becomes very rich, possessed of many conveyances, very conscientious, careful and fortunate.

20. If the moon in the sixth zodiac sign, he becomes ill-fated, is subdued by enemies, and turns out very ugly-looking and diseased.

21. If the moon be in the seventh zodiac sign, one becomes very beautiful, free from diseases, wealthy and famous.

22. If the moon be in the eighth zodiac sign, a man is bound to become diseased, does little work, becomes bad-tempered and cruel and lives *away* from his own country.

23. If the moon be in the ninth zodiac sign, a person possesses great strength of mind and character, fears God, possesses riches and many conveyances.

24. If the moon be in the tenth zodiac sign, a man maintains his own relatives, becomes devoted to his father, very rich, learned, and self-contented. He turns out also very good in nature.

25. If the moon be in the eleventh zodiac sign, one becomes very rich, handsome, charita-

bly disposed, intelligent, sweet-speaking, and does pious acts.

26. If the moon be in the twelfth zodiac sign, one suffers from eye-diseases, becomes very quarrelsome, wastes money, does impious acts, and turns out wicked in nature.

MARS

27. If Mars be in the birth zodiac sign of a person, he becomes very quarrelsome, suffers from blood-dysentry, wastes time, opposes all, becomes very weak and always lives apart from his wife and sons.

28. If Mars be in the second zodiac sign, a person becomes extremely careless, loses his sons, wealth, happiness and wife ; he happens to be a good fighter, remains always worried, ugly, powerless and cruel ; he also develops a wicked mentality and becomes a debtor.

29. If Mars be in the third zodiac sign, one becomes a possessor of riches, camels, jewels, gems, pearls and tents and maintains a good health. He also becomes powerful, handsome, and very rich.

30. If Mars be in the fourth zodiac sign, one possesses long hands and feet, enjoys no bodily comforts, becomes steady in warfare,

loses all wealth, remains physically fit (?), turns out cruel and a constant debtor.

31. If Mars be in the fifth zodiac sign, one sparingly speaks and becomes dull-witted, loses his sons, wealth and all happiness accruing from a good job, suffers from diseases due to wind and cough, becomes loose in character, wrathful and suffers from stomach troubles.

32. If Mars be in the sixth zodiac sign, one vanquishes his enemies, becomes very handsome, wealthy and happy, prone to taking care of people at large, the greatest in his own family and destroys the family of his maternal grandfather.

33. If Mars be in the seventh zodiac sign, a person becomes unhappy, oppressive and quarrelsome. He also is deprived of riches, and domestic peace. Further, he seldom roams about.

34. If Mars be in the eighth zodiac sign, one always says what is wrong, suffers from untraceable diseases, loses domestic peace, remains worried, becomes an examiner of gems, suffers from sores in the body, is devoid of intellect and also becomes subject to physical ailments due to defiled blood.

35. If Mars be in the ninth zodiac sing,

one becomes highly respected by the royal family, gets an honourable place on ceremonial occasions, exhibits lust for others' wives; fortunate enough, one enjoys a good rural life and roams about like a vagabond.

36. If Mars be in the tenth zodiac sign, one earns wealth, leads a careful and economical life, holds an honoured position in the society; bold and wealthy, he wears pearls, gems, ornaments, etc.

37. If Mars be in the eleventh zodiac sign, a person possesses clothes beset with silk, velvet, etc. and many conveyances and maintains a retinue of servants. He confronts no enemies and always remains truthful.

38. If Mars be in the twelfth zodiac sign, the person in question torments his relatives and friends with harsh and piercing words, becomes very oppressive, is always wrathful, distressed and worried.

MERCURY

39. If Mercury be in the first zodiac sign, then a person becomes a Judge. Very amiable in appearance and kind-hearted, he enjoys riding. He acquires fame, becomes a donor and leads a happy family-life.

40. If Mercury be in the second zodiac sign, the person in question speaks sweetly, and makes small donations. Very fond of his relatives and friends and modest in nature, he does many humanitarian works.

41. If Mercury be in the third zodiac sign, a person bears a good moral character, turns out kind-hearted and conduces to the happiness of his friends and wife and remains self-contented.

42. If Mercury be in the fourth zodiac sign, one enjoys sound health and remains childless. Independent in spirit, he becomes a donor, and loves music. He is also charitably disposed, and speaks sweetly, but turns out idle by nature

43. If Mercury be in the fifth zodiac sign, one gives birth to (many) sons and earns wealth. Endowed with (great) intellect, self-contented, handsome and bold, he donates profusely.

44. If Mercury be in the sixth zodiac sign, one remains always unhappy, dull-witted, idle, and wicked in nature.

45. If Mercury be in the seventh sign, a person earns much wealth, remains truthful, and becomes a State Minister. Handsome, in-

telligent and virtuous, he renders humanitarian service to all.

46. If Mercury be in the eighth zodiac sign, that person becomes long-lived, earns fame, and possesses a city. He earns much wealth from the ruler and becomes a good fighter.

47. If Mercury be in the ninth zodiac sign, a person becomes a well-known donor. Endowed with many good qualities such as truthfulness, he remains always happy, great, pious, famous and does (many) beneficial acts.

48. If Mercury be in the tenth zodiac sign, a person becomes very powerful, wealthy ; a King of Kings, he does many good deeds, speaks sweetly and possesses a kind heart.

49. If Mercury be in the eleventh zodiac sign, a person becomes wealthy, majestic, enjoys an excellent family-life, becomes a great donor, a favourite of the king, a fighter or a commander and maintains a very simple nature.

50. If Mercury be in the twelfth zodiac sign, a person associates with people of a mean nature, works desultorily, becomes passionate, much worried and a vagabond.

JUPITER

51. If Jupiter be in the birth zodiac sign, the individual born acquires supremacy over all others, remains self-contented, devoted to God, happy, well-known, majestic and fond of literature.

52. If Jupiter be in the second zodiac sign, the person in question becomes very brilliant, prone to good deeds, a Siddha puruṣa, possessed of a happy family-life and riches, very handsome and happy.

53. If Jupiter be in the third zodiac sign, a person becomes very careless, possesses prowess, and speaks harsh words ; though miserly, he maintains many people.

54. If Jupiter be in the fourth zodiac sign, he possesses elephants, horses, chariots, and costly garments, becomes a favourite of the king and enjoys life in all respects.

55. If Jupiter be in the fifth zodiac sign, the individual born becomes a great scholar, endowed with lofty thoughts, very popular to all and wealthy. His sons and grandsons also become a source of great joy to him.

56. If Jupiter be in the sixth zodiac sign, he becomes idle, much diseased, speaks very harsh-

ly, becomes ugly and deprived of all happiness relating to the mother's family.

57. If Jupiter be in the seventh zodiac sign, one becomes a very great scholar and obtains happiness of all sorts ; very modest in nature and truthful, he enjoys conjugal life, and defeats his enemies and proves very witty.

58. If Jupiter be in the eighth zodiac sign, one becomes very cruel, lives in foreign countries, remains dull-witted, sick, bad-tempered and quarrelsome.

59. If Jupiter be in the ninth zodiac sign, the individual born keeps company with high-class people, becomes very fortunate, handsome, happy, famous and deeply devoted to God.

60. If Jupiter be in the tenth zodiac sign, the person in question possesses many palanquins, boats, elephants and other conveyances, high class dresses and dominates over a large number of people.

61. If Jupiter be in the eleventh zodiac sign, a person remains contented and becomes healthy, wealthy, learned, strong, clever and handsome.

62. If Jupiter be in the twelfth zodiac sign, a person becomes very idle, reserved in

speech, shameless, rude-speaking, quarrelsome, unemployed and wastes money.

VENUS

63. If Venus be in the birth zodiac sign of a person, he becomes very majestic, powerful, stately, prone to making gifts, also rich and handsome.

64. If Venus be in the second zodiac sign, one speaks little, possesses many gems and valuable silken garments and renders many good deeds.

65. If Venus be in the third zodiac sign, one together with his younger brother, becomes as strong as a lion but leads an idle life.

66. If Venus be in the fourth zodiac sign, the individual in question becomes loose in morals but renders good to others and becomes very learned and sweet-speaking.

67. If Venus be in the fifth zodiac sign, one acquires fame as a donor, possesses vast wealth and gives birth to many sons, and becomes a favourite of the ruler.

68. If Venus be in the sixth zodiac sign, an individual born remains without any friend,

becomes unsteady, very rude, foolish and shameless.

69. If Venus be in the seventh zodiac sign, a person becomes active, clever, and constantly thinks of his wife. He also becomes bad-tempered.

70. If Venus be in the eighth zodiac sign, the person in question becomes very haughty, rude-speaking, and loses conjugal happiness, wealth and mirth. He is further never satisfied even after constant warfare.

71. If Venus be in the ninth zodiac sign, one turns out very virtuous, handsome, always contented, of a charitable disposition, wealthy, independent in spirit and fond of congregations.

72. If Venus be in the tenth zodiac sign, the person in question happens to be very obstinate, wealthy, devoted to his superiors —particularly to his father, very clever, and (majestic) like a king.

73. If Venus be in the eleventh zodiac sign, a person becomes wealthy, majestic, dominating in spirit, well-behaved and a king or like a king.

74. If Venus be in the twelfth zodiac

sign, he wastes money, does evil acts, becomes impatient, dull-witted and bad-tempered.

SATURN

75. If Saturn be in the birth zodiac sign, an individual born becomes dull-witted, diseased, wicked, ugly, rude, crooked and masterful in nature.

76. If Saturn be in the second zodiac sign, the individual in question becomes poor, distressed, wrathful, and is compelled to roam about in other countries.

77. If Saturn be in the third zodiac sign, a person becomes very strong, famous, self-contented, a good courtier and remains surrounded by male and female servants.

78. If Saturn be in the fourth zodiac sign, the individual in question remains always worried, unwise, mentally afflicted and physically weak.

79. If Saturn be in the fifth zodiac sign, a person becomes devoid of intellect, distressed, idle, dwarfish and foolish. Further, he is deprived of happiness due to having sons.

80. If Saturn be in the sixth zodiac sign,

one becomes a leading donor but cannot earn much respect (on account of it), becomes a king or like a king and vanquishes his enemies.

81. If Saturn be in the seventh zodiac sign, a person becomes loose in morals, suffers from diseases, scarcely talks, becomes devoid of intellect and dependent.

82. If Saturn be in the eighth zodiac sign, a person becomes sick, idle, treacherous, voluptuous, miserly, kind to others and timid.

83. If Saturn be in the ninth zodiac sign, the individual born passes a good time and becomes handsome, sweet-speaking, happy and compassionate.

84. If Saturn be in the tenth zodiac sign, a person becomes a king or a minister to a king, eternally happy, very virtuous, respected by all and affectionate.

85. If Saturn be in the eleventh zodiac sign, a person becomes sympathetic to all, a benefactor of others, sweet-speaking, sick, contented and vanquishes enemies.

86. If Saturn be in the twefth zodiac sign, the individual born wastes money and consequently, becomes unhappy, squanders about his

property, becomes sinful, inactive, physically strong and kind to others.

RĀHU

87. If Rāhu be in the birth zodiac sign of a person, he becomes unhappy, idle, selfish, ugly and foolish.

88. If Rāhu be in the second zodiac sign, one becomes very selfish, leads a vagabond life in his own country and (consequently becomes) unhappy, earns wealth in foreign countries and becomes (thereby) happy.

89. If Rāhu be in the third zodiac sign, a person leads a pure life, is endowed with royal prowess, becomes famous, well-established, rich and charitably disposed.

90. If Rāhu be in the fourth zodiac sign, one becomes eternally unhappy, lives in foreign countries, becomes dull-witted, quarrelsome, and unhappy. Nobody wishes him well.

91. If Rāhu be in the fifth zodiac sign, he does not derive any joy due from a son, becomes unwise, full of sores in the body and foolish.

92. If Rāhu be in the sixth zodiac sign, a person earns wealth from a Yavana king and consequently becomes rich, and also defeats his enemies.

93. If Rāhu be in the seventh zodiac sign, a person becomes mad, vagabond, wrathful, characterless and quarrelsome.

94. If Rāhu be in the eighth zodiac sign, a person possesses good health, resides in foreign countries, is very wrathful, does many misdeeds and becomes poor.

95. If Rāhu be in the ninth zodiac sign the individual born possesses many gems, jewels, costly garments etc., controls many subordinates and leads a happy life.

96. If Rāhu be in the tenth zodiac sign, a man becomes very strong, renders good to others, has no enemies, earns riches, but remains worried.

97. If Rāhu be in the eleventh zodiac sign, one does not flourish, wastes time, becomes a debtor and quarrelsome.

98. If Rāhu be in the twelfth sign, the individual born becomes fond of quarrels, wastes his time, borrows from others and turns out poor.

KETU

99. Whatever have been ordained above, good or evil, with regard to Rāhu due to his presence in any of the twelve mansions, will also hold good with regard to Ketu as well.

Chapter on the Raja-Yoga

1. If during the birth-moment of a person, the moon remains in the second zodiac sign, Mars and Jupiter in the tenth and Mercury in the first, he becomes very rich and lordly.

2. If the Sun be in the sixth place and Venus or Jupiter in the centre, the person in question becomes very well-known for his family and possesses many elephants, horses, camels, palanquins and other conveyances. He also becomes the possessor of many costly garments, very rich and long-lived.

3. If Venus or Jupiter be in the fourth zodiac sign and Mercury in the first, the individual in question becomes very powerful, possesses many velvet garments and the like and becomes very rich.

4. If Saturn be in the third zodiac sign, Mercury in the first and Jupiter in the centre, the individual in question becomes very powerful and fortunate.

5. If Jupiter be in the fifth place, Mars in the tenth and the Sun in the sixth,

that person becomes very intelligent, possesses many elephants, becomes very powerful and will have under his control many armies.

6. If Mercury be in the first place, Moon in the fourth, Jupiter in the tenth, Rāhu and Ketu in the eleventh, that person becomes well-known throughout the world as a religious person, possesses many conveyances and much wealth.

7. If Jupiter be in the tenth place, Venus in the ninth, Mercury in the first, Mars in the third and Saturn in the eleventh, that individual becomes well-versed in all branches of Learning.

8. If the moon be in the seventh place, the Sun in the twelfth, Jupiter in the centre, then he becomes as luminous as a god, a Siddha Puruṣa and very powerful. He also utilises his time fully.

9. If the Jupiter be in the seventh place, Mars in the tenth, Mercury in the fifth and Saturn in the sixth, that person becomes very wealthy, popular to all, possesses armies and proves very intelligent.

10. If the moon be in the centre, Saturn in the sixth, Jupiter or Venus in the triangular point, the person in question turns out self-

contented, very qualified, poetic (in temperament), very rich and nice-looking.

11. If Mars be in the second place, the Jupiter in the eighth, Moon in the seventh, Venus in the first place, then a person conquers his enemies and becomes well-known in the world as a man of prowess.

12. If the Moon be in the second place, the Sun in the sixth, Mercury in the fourth and Venus in the tenth, then that person turns out very self-contented and learned, possesses many winter and velvet garments, camels, elephants, tents etc.

13. If Venus be in the eighth, Jupiter in the second and Rāhu in the first place, then a person becomes the emperor of the whole world.

14. If Jupiter be in the *Karka* (Sign Cancer) or *Dhanasthāna* i.e. second mansion and Venus be in the second or the tenth, then that person is sure to become a king. Even a Jyotiṣin is unable to determine the imit of his fortune.

15. If the Venus be in the Lagna-sthāna and Jupiter in the tenth, the person in question possesses many camels, elephants, conveyances, very costly garments, much wealth and also becomes long-lived

16. If the Sun be in the second mansion, a person does not earn anything and maintains himself with difficulty. He also becomes a vagabond.

17. If the Sun of the Meṣarāśi (the sign of the zodiac Aries) be in the sixth place, then that person loses all his wealth and roams about all around like a vagabond.

18. If the Venus be in the eighth, Jupiter in the second and the moon in the ninth sign, then that person becomes a State-minister.

19. If the Sun be in the Meṣarāśi (Aries) and the Moon and the Venus in the Vṛṣa (zodiacal sign Taurus) and Jupiter in the triangular point, then that person becomes very rich, possesses armies, prowess and becomes very handsome and famous.

20. If the Sun be in the seventh and the Moon in the Vṛṣa (Taurus), Jupiter and Venus in the triangular point, then that person becomes qualified in all respects, poetic (in temperament), rich and handsome.

21. If Jupiter be in the *Karka* (Cancer) or *Dhana rāśi* i.e. second mansion and Saturn of the Mīna (zodiac sign Pisces) be in the second place, then that person becomes very

blessed, so much so that all the auspicious planets remain in his favour and he becomes very powerful and kind-hearted.

22. If the Lord of the eleventh sign be favourably disposed, a person earns much wealth and fills up his own treasury. Undisturbed he lives happily, serving as a King or minister.

23. If Venus be in the seventh place, the Moon in the fourth and Mars in the *Makara* (tenth sign Capricornus), then a person becomes very handsome, well-built, renders service to others, conquers enemies and earns world-wide fame.

24. If Mars be in the Makarasthāna (tenth sign), Saturn in the eighth, Jupiter in the Karka (Cancer) and Moon in the second place, that person becomes very charitably disposed, destroys all his hostile armies and becomes well-known all over the world.

25. If Venus be in the triangular point, the Sun in the sixth, Mars in the Lagnasthāna, a person utilises his time perfectly. He becomes a Ruler or otherwise very great.

APPENDIX B

Alphabetical List of Non-Sanskrit Words

with their English equivalents.

Roman figures in this List refer to the number of verses of the Kheta-kautuka

अकबिर (اکبر) 51 Akbar.

अकूफ (وقوف) R. 5 intelligent

अक्ल(खान) (خانهٔ عقل) 7.31.43.

अतारिद् (عطارد) R.1.3.6.7.25. Mercury

अव्वल(खान) (اول خانه) 63. 87 first place

अमीरी (امیری) R. 22. Kingship

आफताब (آفتاب) 4.8.R.2.4. 5.8.16.19.20.25. Sun

आमिल (عامل) 23.51.59 active ; man of action

आसमान (آسمان) R.14 sky

उतारद (عطارد) 39.41.42.43. 45.46.47.50 Mercury

उमर् (عمر) 22. age

उमर्द(राज) (عمر دراز) 46 long-lived

उष्टुघ (شتر) 26 vindictive.

ऐयास (عیاش) 66 debautch

कदर्दान् (قدردان) 32 apprecia-ting the merits of others

कनात (قنات) 29.R.12. enclosure made of cloth

कमजोर (کمزور) 78. weak

कमफहममन (کم فہم) 34, 62 मन is redundant ; lacking in intelligence

कमफहम् (,,) 62 speaking little and unintelligent both

कमफहमत (کم فہم) 31. See above

कमर् (قمر) 16.17.18.19.20. 21.22.23.24.25.26. R.10. moon.

कमशहवत (کم صحبتی) 33
less passionate
कमान (کمان) R.14.21 bow
(धनु)
कमाल (کمال) R.8.19.22
perfect man
कम्शहव ( ) 50 impatient
of others.
कम्सहवत् (کم شهوت) 68
not very passionate
कम्बुरु (वद्रु بدرو) 75 ugly
कर्जदार (قرضدار) 28 debtor
कर्जमन्द (قرضدار) 30.97.98
borrower
काबिल (قابل) 36.45.R.7.9,
able, fit
कामिल (کامل) 24.52 perfect
कारखान (کارخانه) R.21 factory
काहिल (کاهل) 7.56.62.79.87.
idle
काहिलजाहिल (کاهل جاهل) 44
indolent and ignorant
किरीह (کریه) 26 bad ; ugly
कोतह (کوتاه) 79 short

कोतोदस्त (کوتاه دست) 76
always remaining poor
खजाना, खजान (خزانه)
R.3.6.9.22. Treasury
खर्च(खान) (خرچنگ خانه)
14.38.86.98
खिश्मना(क्) (خشمناک)
26.27.87.94 ill-tempered
खुबरू (خوبرو) 25. handsome
खुवरो (خوبرو) 32. See above
from खुबर
खुवरोमस्त (خوب رو مست)
39 handsome and
self-contented.
खुशदिल (خوشدل) 51
खुशदिला (خوشدلا) 77 in a
cheerful spirit
खुशपीरजवन् (خوشپیرزبان) 59
खुशर (خوشرو) 41.71 cheerful
खूव (خوب) R.21. auspicious
खूवर (خوبرو) 29 handsome
खूवरोह ( ) 8. see above
खूवी (غنی) R.6.8.10.19.20
good ; auspicious

55. 61. 63. 64. 72. 73. 76 R. 24 wealth

जरदार—rich

जरी (زری) R. 54, 64, 2. 15 garment with golden threads

जर्कशी (زرکشی) 37, 54, 64, 95 garments made of golden threads

जर्जर्कशी (زر و زر کشي) जर् and जरकशी । 54. 64. R. 2. wealth and garment made of golden threads

जर्जरी (زر - زري) R. 15. जर् and जरी riches जरी (see above)

जर्जवाहिर (زر و جواهر) 60. riches & jewels

जलालुल्फलकक (جلاد فلک) 33. 34. 35. 37. Mars

जलाल (جلال) 32. 36 glory

जलील (جليل) 8. 80 glorious

जशन (جشن) 32 joy ; happiness

जहान (جهان) R. 6. 9. 11. 23. 24 earth

जाती (جاتي) R. 15. रथ ?

जानी (زاني) 81 adulterer

जरजेवर् (زر و زیر) 36. riches & ornaments जर—जवर्

जाहिल (جاهل) 7. 58. 64. 79. 87 foolish, opposite of Alim

जिहिल (جهل) 33 ignorance

जुलुमजङ्ग (ظلم - جنگ) 33 tyranny and war

जुहल जोहल, जोह्ल जोह्ली— (زحل) 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86 Saturn

जोरावर (زور اور) 65. 77. 96 strong

जोहरी (جوهري) 34 examiner of jewels

जोहा, जोहरा, जोहीं } (زهرا) 63. 64.

47, ninth zodiac sign Literaliy नसीव means luck.

नादान (نادان) 90. ignoran' . ool ish

नापाक (ناپاک) 50 impure

नेक (نیک) 85 virtuous

नेककर्दार (نیک کودار) 50 doing good deeds

नेककिर्दार (نیک‌یدیر) 12. 36 see above.

नकनामी (نیک‌نامی 89 famous ; noted

नेकीकार (نیکوکار 66. 71 doing good to others.

नेही (سہی) 84 affectionate ; स्नेही ?

पञ्ज (खान) (پنجم‌خانہ) R.5.9. should be पञ्जुम ; fifth

परेशानक (پریشان) 6.38.90 distracted.

पाक (پاک) 89 holy.

पाकदिल (پاکدل) 49 pure-hearted.

पालकी (پالکی) 60 palanquin.

पिसर (پسر) 31. 91 son.

पीर (پیر) R.2.7 saint.

पुतरद्दुत (پر تر دور)96 at a loss what to do ; see below.

पुरफितरित (پر فطرت) 35. scheming.

पुरतरद्दुद (پر تردد) 55

पुरसखुन (پرسخن) 51 full of speech ; i.e. endowed with oratorial gift.

पेष (खान) (پیشه خانه) 11. Ninth zodiac sign.

पैदा (मकान) (پیدا) 13. birth.

फरजन्द (فرزند) 55 son-daughter ; progeny.

फाजिल (فاضل) 57 learned.

फांके (پهانکے) R. 16 extreme-y.

फानूस (فانوس) R.12 lamp

फारस (فارس) 57. 61. 69 horseman.

फारसी (فارسی) 51 Persian.

फारसीय (فارسی) 2. ,,

फील (فیل) 54. R.2.12.15 elephant.

बुजरुग (بزرگ) 52 great ; highly respected.

बेकार (بیکار) 97.98 useless ; without employment.

बेखुसी (بیخوشی) 6. unhappy.

बेताल (بتر) 83.93 happy Probably बेतार ।

बे(व)दर्द (بے درد) 28.30. 50. R.21 cruel.

बेदिल (بیدل) 68.68.75 cruel.

बेदीन (بیدین) 94 impious ; irreligious.

बेफिकर (بے فکر) R. 22 without worries.

बेमुरौवत् (بے مروت) 31 without any regard for others.

बेर (بیر) 44.46. Enmity.

बेरोतु 87. probably बदरु । Test wrong.

बेहोश (بےھوش) 4.28.78.91 unconscious, senseless.

मख्मल (مخمل) 37.R.3.11 velvet.

मगरूर (مغرور) 70 haughty.

मज्लिसी (مجلسی) 71. social.

मर्ज(खान) (مرض) 8.32 sixth zodiac sign

मर्ज्या (مرجع) 37 origin, source

महबूब (محبوب) 51.73 majestic.

मादरागार (مدراکار) 6 fourth zodiac sign.

मालदार (مالدار) 66.R.10.20 rich

माल(खान) (مالکان) 88. R. 1. 16.18 second zodiac sign

मालिक (مالک) R.22 owner

माह राशौ (ماہ راشي) R.24.

माहताब (ماهتاب) R.4.6.8.11.19.20.24 Moon

मिरीख (مریخ) 27.28.29.31 36.38.R.1.5.7.9.11.23 Mars

मुनोशौ (مونس) 23.73.96 friend

मुकर्रब (مقرب) 18.63. nearest

ाशिमीजान् (راشی‌میزن) 3.

ास (راش) 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. Rāhu

ाहर‌सन् (راه ورسم) R. 20 customs, rituals

जु (رجوم) R. 4 But the word is probably राजा, & not रजु which means reference

ोशान (روشن) R. 5 light

श्कर (لشکر) R. 9. 19 party, soldier ; troops

ागर (لاغر) 3. 10. 20. 27 34. 75. 78 weak

ारारत्पनाह (شرارت پناه) 14. extending protection to wicked people

ायर (شاعر) R. 10. 20 poet

ाल्म (شال) 64.R.12 shawl

ाह (खान) (شاه خانه)

12. 60. 84. R. 13 tenth zodiac sign

शाहबल (شاه بل) 89 endowed with royal help

शिगूफुरू (شگفته رو) 43. Probably—शिगुप्तारु—meaning with blossoming beauty ; extremely cheerful

शिर्दार् (سردار)13. 73 leader

शीयुम् (खान) (سیوم) 89 third sign of the zodiac

शीरींसखून् (شیرین سخن) 5. 25.40. 42.48. 64. 83. 85, sweet-speaking

शुतुर, शुतर्, शुतुर् (ستور) 29. R. 2, 12, 15 horse

सखी (سخی) 18, 25, 89, of charitable disposition ; cenerous

सवाब् (खान) (ثواب) R.18 religious merit.

सवार (سوار) 5.39 rider.

समृश (شمس) 3.5.6.7.9.10. 13.14. Sun.

सर्दारिक (سردار) 49. Same as सर्दार ।

APPENDIX C

Alphabetical List of verses quoted in the work.

APPENDIX D

BIBLIOGRAPHY

Printed Books.

1. Kheṭa-kautuka by Khān Khānān Abdur Rahim.

(1) Banaras, Sitaram Press, 1928.

(2) Banaras, Bhargabhusan Press, 1929.

(3) Bombay, Venkaṭeśvara Press, 1936-37,

The Sanskrit Text in these editions is almost the same.

2. Madanāṣṭaka by Khān Khānān Abdur Rahim, As published in Kāśi-nāgari-Pracāriṇī Patrikā. Also published in Sammelana-patrikā, Bhādra, 1979 Samvat.

3. Muslim Patronage to Sanskrit Learning by Dr. J. B. Chaudhuri. Published from the Prācya-vāṇī Mandir, 3, Federation Street, Calcutta. Second edition, 1954.

4. Padyāmṛta-taraṅgiṇī by Hari Bhāskara. Edited by Dr. J. B. Chaudhuri for the first time as Vol. 1 of Sanskrita-kosa-kavya-samgraha. Calcutta, 1941.

5. Rasa-Gaṅgādhara by Jagannātha Paṇḍitarāja. Nirṇaya-sāgara Press Edition.

6. Rahīm-kāvya by Khān Khānān Abdur Rahim. *Collected from different sources. Only the attribution of the last verse is doubtful.*

7. Rāstrauḍha-vaṃśa-kāvya by Rudra Kavi. Ms. No. 1052, dated 1518 śaka. Published as Vol. V of Gaekwad's Oriental Series, Baroda, 1917.

8. Vīrabhānūdaya-kāvya by Mādhava. Ed. by K. K. Kele and A. Upadhya from Rewa, Madhya Pradesh.

9. Vṛtta-ratnākara by Kedār Bhaṭṭa. With the commentary of Nārāyaṇa Bhaṭṭa. Kasi Sanskrit Series, Vol. No. 55. Benaras, 1927.

10. Stuti-mālikā by Akbarīya-Kālidāsa. Edited for the first time by Dr. J. B. Chaudhuri in the Indian Culture, ed. by Dr. B. C. Law.

M S S.

(A)

The following Mss. of the works on Kheṭa or Planets are extant and available in various Mss. Libraries:

(1) The Kheṭa-Kautūhala by Surajit.
(2) The Kheṭa-karma by Bhāskara.
(3) The Kheṭa-kṛti by Rāghava.
(4) The Kheṭa-cintāmaṇi.
(5) The Kheṭa-taraṅgiṇī.
(6) The Kheṭa-pañcāṅga.
(7) The Kheṭa-pīṭhamālā by Āpadeva.
(8) The Kheṭa-plava by Kāśīrāja.
(9) The Kheṭa-bodha by Konerin.

(10) The Kheṭa-bhūṣaṇa by Rāmacandra.

(11) The Kheṭa-siddhi by Dinakara Bhaṭṭa (Ms. No. 318 of Viśrāma-1, Bhandarkar Oriental Research Institute).

(B)

Dānasāha-carita by Rudra Kavi. Only Ms. available from India Office Library, No. Buhler 70a (7089). This work is nothing but a eulogy of Akbar Shah's son Dāniyāl.

All the works of Rudra Kavi (except Rastraudha-vamsa-kevya) will be published from the Pracyavani Mandir by Dr. J. B. Chaudhuri before the expiry of the current year.

Kīrti-samullāsa by Rudra Kavi. Only Ms. available from India Office Library, No. 7303, Buhler 70C. This work is a panegyric of Sultan Khuram, son of Jahangir, written by the poet at the instance of Mahāraja Pratāpa of Mayūra- śālā-śaila.

Jahangir-carita by Rudra-Kavi. Only Ms. available from Baroda Oriental Institute, No. 5761. Leaves 52-74. Granthas 80. Fourth Ullāsa, 5th continued. See p. 996 of Vol. 11, Alphabetical List of Mss. in the Oriental Institute, Baroda, Vol. 11.

Jātaka-paddhaty–Udāharaṇa by Kṛṣṇa Daivajña. (1) Ms. No. 318 of Viśrāma 1., (New No. 26), at present preserved in Bhandarkar Oriental Research Insti-

tute. (2) Ms. belonging to Calcutta Sanskrit College. (3) Ms. No.. 3131 of Baroda Oriental Institute ; age 1815 Samvat. Details about these Mss. will be found in my critical edition of the work. Further consulted in this connection are Ms. No. D. 13668 of Govt. Oriental Mss. Library, Triplicane, Madras—Jātaka-paddhati with the commentary Bāla-prabodhinī, and Jātaka-paddhati with the commentary of Raghunātha, Ms. No. 3410 of Central Library, Baroda ; also Ms. 3126 (Jātaka-paddhati) of the same Library.

Nawāb-Khān-Khānān-CARITA by Rudra Kavi. This is a panegyric of Nawāb Khān-i-Khānān, contemporary of Emperor Akbar. Ms. No. 7304 (Buhler 70b) of India Office Library. Edited for the first time in this work.

Description of the Ms. of the Nawāb-Khān-i-Khānān.

Foll. 5-15b. Size 11 inch x 3⅞ inch. Scpipt : Devanagari ; eight lines in a page. Substance : Paper. Very incorrect.

VIRUDAVALI. Panegyrics of Shah Jāhān. Only Ms. extant belongs to Calcutta Sanskrit College. A critical edition of this work will soon be published from the Prācyavāṇī Mandira.

It is not possible to give here the references to hundreds of Mss. of the works mentioned in pp. 89-125. This subject-classification of the outstanding Sanskrit works composed between 1551 A. D.—1650 A. D. has been compiled mainly on the basis of the informations collected from various Mss. available from different parts of the world. References to Printed Books in this section will be found in footnotes in loco. Evidence in support of the dates of composition of all these works will be found in my work "Development of Sanskrit Learning during Muslim Rule in India".

APPENDIX E

General Index

Publications of the Pracyavani

1. Pracyavani Sarvajanina Granthamala
(In Bengali)

1. NIMBARKA-DARSANA—(Comparative studies of the systems of Śaṃkara, Rāmānuja, Bhāskara, Śrīkaṇṭha, Baladeva and Nimbārka)—Dr. Roma Chaudhuri, M. A., D. Phil (Oxon). F. A. S. Rs. 2/8/0 only.

2. JAINA GURU MAHAVIRA—Dr. Bimala Charan Law (M. A., B. L., Ph. D., D. Litt., etc.) Re. 1/-

3. BHARATER PUNYATIRTHA—Dr. B. C. Law. Re. 1/-

4. VEDANTA & SUFI DARSANA—(A comparative study of Sūfīsm and Vedānta)—Dr. Roma Chaudhuri, M. A., D. Phil. F. A. S. Rs. 4/-

5. CONTRIBUTION OF BENGAL VAISNAVAS TO SANSKRIT LITERATURE—Dr. J. B. Chaudhuri. Re. 1/-

6. SANSKRITPHOBIA AND ITS REMEDY—Dr. Roma Chaudhuri. Re. 1/-

7. SONGS OF KAVI KAMINIKUMAR—Compiled by Sri Swarnakamal Bhattacharya, M. A. As. -/8/- only

8. AVANTI—History of Avanti and its Capital Ujjain—Dr. B. C. Law. Re. 1/- only

9. SENTIMENT OF PATHOS IN BENGALI LITERATURE—Swarnakamal Bhattacharya Re. 1/- only

10. VAISNAVACARYA VISVANATHA (A biographical survey and critical estimate of the works of Visvanatha Chakravarty)—Sri Nanigopal Bhattacharya M. A. As. -/8/- only

11. PANDIT ISWARCHANDRA VIDYASAGAR by Dr. J. B. Chaudhuri. As. -/8/- only

12. SONGS OF LALAN FAKIR—Compiled and edited by Md. Monsur Uddin, M. A. Re. 1/- only.

2. Pracyavani Sanskrit Series

1. THE RASIKA-JIVANA by Gadādhara Bhaṭṭācārya (A Sanskrit Anthology of Mediaeval India). Critically edited by Dr. J. B. Chaudhuri. Rs. 7/8/0

2. THE PADYAVENI—By Veṇīdatta (The best Sanskrit Anthology of Mediaeval India). Edited by Dr. J. B. Chaudhuri for the first time. Rs 10/-

3. THE ROMAVALI SATAKA—By Rāmacandra Bhaṭṭācāarya. Edited by Dr. J. B. Chaudhuri. Re. 1/-

4. THE SABHYALAMKARANA—By Govindajit. A Sanskrit Anthology of Mediaeval India. Edited by Dr. J. B. Chaudhuri Rs. 3/-

5. THE TITHI-VIVEKA of MM. Śūlapāṇi with the commentary of Śrīnātha Ācāryacūdāmaṇi critically edited for the first time—J. B. Chaudhuri. Rs. 2/-

6. THE DHURTA-VIDAMBANA—of Amareśvara Śarman. Edited by Dr. J. B. Chaudhuri. Rs. 3/-

7. THE RAMACANDRA-YASAH-PRABANDHA—a fine specimen of Sanskrit prose during Muslim rule in India—by Ākbarīya-Kālidāsa. As. -/8/- only

8. THE SANGITA-MALIKA of Mahammad Shah critically edited for the first time by Dr. J. B. Chaudhuri. One of the best Contributions of Muslims to fine Arts in Sanskrit. Rs. 3/-

9. THE ABDULLAH-CARITA of Laṣkmīpati critically edited for the first time by Dr. J. B. Chaudhuri with an introduction in English, appendices, etc. Rs. 8/-

10. THE BHUPA-SATAKA of Rāghava Vācaspati Bhaṭṭācārya. Edited by Dr. J. B. Chaudhuri Re. 1/-

11. THE PANTHA-DUTA of Poet Bholānātha of Bengal critically edited for the first time by Dr. J. B. Chaudhuri. Re. 1/

12. THE GHATAKARPARA-KAVYA, critically edited for the first time with an original commentary in Sanskrit by Dr. J. B. Chaudhuri and copious extracts from nine unpublished commentaries, English Translation, notes, etc. Rs. 4/- (Rexin Bound).

13. THE VĪRABHADRACAMPU-KAVYA by Padmanābha Miśra, a historical Sanskrit Campū, critically edited for the first time by Dr. J. B. Chaudhuri. Rs. 2/8/-

14. THE JĀMAVIJAYA-KĀVYA by Vāṇīnātha, a history of the Royal Family of Nawanagar, critically edited for the first time by Dr. J. B. Chaudhuri. Rs. 5/- only.

15. THE MEGHADŪTA by Kālidāsa with the commentaries of Śāśvata and Sanātana Gosvāmin, critically edited for the first time by Dr. J. B. Chaudhuri, with Mallinātha's Commentary as Appendix. Rs. 8/-

16. THE JĀTAKA-PADDHATY-UDĀHARANA by Krişṇa Daivajna (on the life of Khān Khānān Abdur Rahim), critically edited for the first time by Dr. J. B. Chaudhuri, (In the Press).

17. THE PADĀNKA-DŪTA by Krişṇanātha Sārvabhauma, critically edited for the first time with an original commentary called Bhāsvatī by Dr. J. B. Chaudhuri. (In the Press.)

18. THE WORKS OF MAHĀPRABHU SRI CAITANYA, critically edited for the first time by Dr. J, B. Chaudhuri. (In the Press)

3. Dr. K. N. Katju Series

1. CHILDREN'S SANSKRIT LITERATURE. Sanskrit Lipi Siksha. vol. 1 Rs. -/4/-

2. THE MEGHADŪTA OF KALIDASA. with the commentary of Bharata Mallika and copious extracts from various other commentaries of Sanātana Gosvāmin, Haragovinda Vācaspati, Kalyāṇamalla, Rāmanātha Tarkālaṇkara, Śāśvata, Kaviratna, Krișṇadās Vidyāvāgisa, etc., a Synoptical table of the verses of the Megha-dūta literature, various Appendics and Indices, etc., by Dr. J. B. Chaudhuri, Rs. 8/-

3. THE SURJANA-CARITA—A Historical Mahākāvya by Candraśekhara of Bengal. Critically edited for the first time by Dr. J. B. Chaudhuri with an introduction in English, Appendix, Index, etc. The work gives an accurate history of the Hara dynasty of Bundi, Rajasthan. An unique Contribution to Sanskrit Literature of Seventeenth Century during the Muslim Rule in India. Rs. 8/-

4. ŚAKTI-SĀDHANAM—A Poetical Composition by Dr. J. B. Chaudhuri, advocating among other things, the claims of Sanskrit for being the national languago of India, National Unity on Linguistic basis, Inter-State harmony, the rehabilitations of refugees in Indian Union, etc. Re. 1/-

5. THE SAMUDRA-SANGAMA of Md. Dara Shukah, critically edited for the first time by Dr. J. B. Chaudhuri. Tr. by Dr. Roma Chaudhuri M. A. D. Phil (oxon), F. A. S. Rs. 5/-

4. Pracyavani Translation Series

1. THE BHASKARA BHASYA on the Brahma Sūtras Translated into English by Dr. Roma Chaudhuri (in the Press).

2. The SRIKANTHA BHASYA on the Brahma Sūtras Translated into English by Dr. Roma Chaudhuri (in the Press).

5. Pracyavani Research Series

1. PRACINA BHARATER DANDANITI—MM. Yogendra Nātha Tarkatīrtha Rs. 5/-

2. THE POSITION OF WOMEN IN THE VEDIC RITUAL—Dr. J. B. Chaudhuri Vols. 1 & 2 Rs. 8/-

3. THE CONTRIBUTION OF MUSLIMS TO SANSKRIT LITERATURE—Dr. J. B. Chaudhuri. Vol. I Rs. 5/-

4. THE CONTRIBUTION OF MUSLIMS TO SANSKRIT LITERATURE Vol. II. (In the Press).

5 KHĀN KHĀNĀN ABDUR RAHIM AND CONTEPORARY SANSKRIT LEARNING. First systematic study of the development of Sanskrit Literature in all its branches during the period 1550—1650 A.D. Rs. 5/-

6. BHARATER DARSAN SAMANVAYA—MM. Yogendra Nath Tarkatirtha. Re. 1/- only.

7. VANGIYA-DUTA-KAVYETIHASA (in Sanskrit). History of the Sanskrit Dūta-Kāvyas of Bengal. First exhaustive and systematic treatise on the subject on a chronological basis. Materials mostly collected from unpublished MSS. by Dr. J. B. Chaudhuri. Rs 5/-

8. MUSLIM PATRONAGE TO SANSKRIT LEARNING. VOL. 1. 2nd. edition (soon to be published).

9. MUSLIM PATRONAGE TO SANSKRIT LEARNING. Vol. 2. In the Press.

6. Comparative Religion and Philosophy Series

1. SUFISM AND VEDANTA—Dr. Roma Chaudhuri (in English). Vols. 1 & 2 Rs. 8/-

2. A Comparative study of Hinduism and Islam on the basis of Dara's Samudra-Sangam by Dr. Rama Chaudhuri. (In the Press.

7. Pracyavani Purnachandra Sinha Smriti-Tarpan Granthamala

1. SRI SRI CANDI with an Introduction in Bengali on the history and significance of the Durgāpujā—Dr. J. B. Chaudhuri. Re. 1/- only.

2. THE KATHOPANISAD with an Introduction and Translation in Bengali—Dr. J. B. Chaudhuri Re. 1/-

3. THE PURNA-CHANDRA SMRITI-TARPANA. This work contains articles by the Mahāmahopādhāyas and other leading Scholars of Bengal on Purna Chandra Sinha, one of the foremost Patrons of the Prachyavani Mandir. Supplied cost free on request.

4. VANGIYA SANSKRITA VISVAVIDYALAYA. Being the address of Dr. J. B. Chaudhuri on the occasion of the first meeting of the Founders of the Vangiya Sanskrit Viśva Vidyālaya. As. -/4/-

8. Miscellaneous Publication

1. PRACYAVANI—English Journal of the Pracyavani, Vols. 1—9 (1944-52) Rs. 8/8/- each. Vol. 10 (1953) Rs. 12/-

2. PRACYAVANI PRABANDHAVALI. Collections of Articles by the erudite Scholars of the Pracyavani Mandira. Vols. 1—8 Re 1/- each.

3. THE SRIMAD BHAGAVAD GITA with an Introduction and Translation in Bengali by Dr. J. B. Chaudhuri Rs. 3/-.

In this work Dr. J. B. Chaudhuri deals for the first time in any language with the History of the Interpretations of the Bhagavad-gītā from early times down to the present day. It contains articles on various doctrines such as Karmavāda, Jnānavādā, Bhaktivāda, etc. by such eminent scholars as MM. Yogendra Nath Tarkatirtha, MM. Chinnaswami Shastri, Principal Radha Govinda Nath, Principal Dr. Rama Chaudhuri, Adhyapak Prankishor Goswami and Pt. Taranath Tarkatirtha.

Apart from the above mentioned works, the Pracyavani may supply the following works on request :—

1. THE PADYAMRITA-TARANGINI by Hari Bhāskara. An anthology of Sanskrit verses. Price Rs. 10/- only.

2. THE SUKTISUNDARA by Sundaradeva. Edited by Dr. J. B. Chaudhuri. Rs. 2/-

3. THE CONTRIBUTIONS OF WOMEN TO SANSKRIT LITERATURE—by Dr. J, B. Chaudhuri in seven big volumes :— Rs. 54/-

Vol. 1. SANSKRIT DRAMA. It contains the commentary of Sundarī and Kamalā called Camatkāra-Candrikā on the Viddhaśāla-bhanjikā of Rājaśekhara. Rs. 8/-

Vol. 2. SANSKRIT POETRY. Sanskrit Poetessss Part I. This Volume contains an account of a very large number of Sanskrit Poetesses of all ages and a comparative study of Sanskrit Po tesses with Female Vedic Seers, Buddhist Therī Poetesses and Prakrit Poetessses. An Outstanding Record of literary achievements of Women Sanskrit Poets of Ancient, Mediaeval and Modern India. 2nd. edition. Rs. 8/-

Vols 3-4 (bound together). PAURANIC and SMRITI LITERATURE. Contributious of Women to Pauranic and Smriti Literature. It also contains critical editions of Bīnābayī's Dvārakā-pattala and Visvāsadevī's Gangā-vākyāvalī. Rs. 15/-

Vol. 5. TANTRAS. The Sudarśana by Prāṇamanjarī. Being a commentary by Prāṇamanjarī on the Tantrarāja Tantra. An outstanding record of the achievements of Indian Women in the abstruse technicalities of the Tantra Sastra. Rs. 5/-

Vol. 6. SANSKRIT POETRY. SANSKRIT POETESSES. Part B. This volume contains accounts of the contributions of Indian Women to Sanskrit Poetry—six complete works, etc.. with critical editions of two of their works, viz. Vaidyanātha-Prāsāda-Praśasti of Devakumārikā and Santānagopāl-Kāvya by Lakṣmī Devī. Rs. 8/-

Vol. 7. SMRITI LITERATURE. It contains, among other things, a critical account of the outstanding scholarly achievements of Lakṣmī Devī Pāyagunde and a critical edition of the Kāla-Mādhava-Lakṣmī by her. Part I only. Rs. 10/-

Vols. 8—10. SMRITI LITERATURE. In the Press.

4. SANSKRIT DUTA-KAVYA SANGRAHA, Critically edited for the first time by Dr. J. B. Chaudhuri. 4 Volumes, Rs. 6/8- only.

Vol. I. Bhramaradūta-Kāvya by Rudra Nyāyapancānana. Rs. 1/8/-

Nols II—III. The Vāṇma-dnana-guṇadūta-Kāvya by Vīrevs'ara and the Candra-dūta-Kāvya by Jambu Kavi (bound together). Rs. 2/8/-

Vol. IV. The Haṃsa-dūta-Kāvya by Vāmana Bhaṭṭa Bāṇa. Rs. 2/8/-

5. CONTRIBUTIONS OF BENGAL TO SMRITI LITERATURE by Dr. J. B. Chaudhuri. Vols. 1 and 3. Rs. 3/8-

6. CATALOGUE OF THE LIBRARY OF THE INDIA OFFICE. SANSKRIT AND PRAKRIT BOOKS by Dr. J. B. Chaudhuri. In collaboration with Dr. Pran Nath. Throughly revised by Dr. J. B. Chaudhuri during the latter part of his stay in England (1933-38).

Vol. 1. Section I (A-G.) London, 1938. Printed by order of the Secretary of State for India. Price £ 1-1-0d net.

Vol. II. Section II (H-Kṛṣṇa-Līlāmṛta). London, 1951. Printed by order of the Secretary of State for Commonwealth Relations. Price £ 1-10-0 net.

Vol. III. Section III (Kṛṣṇa-Līlāmṛta-R.) London, 1953. Printed by order of the Secretary of State for Commonwealth Relations. £ 3-10-0 net.

Vol, IV. (In the Press).

———